

RELIGION & PEACE

By

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'Mahabandh', 'Sravanbelgola'; 'Saidhantik--Charcha';
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With Foreword by

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FOREWORD

Sri S. C. Diwaker, B. A., LL. B Nyayatirtha Shastri of Seoni (M. P.) is a profound thinker producing many valuable books and papers on Jainism, one of the oldest religions of the world. He was invited to Japan in 1956 to participate, as a delegate, in the World Religions Congress, *Shimizu* and delivered there the memorable address : “ Heart of Religion,” which elicited high praise and thus provoked him to develop the same into the present volume. I recommend it to the careful attention of all thinkers—Indian and non-Indian-, for the soul of Jainism is Ahimsa, non-violence, the most vital principle that alone can save—as affirmed by Mahatma Gandhi—the world from total destruction from the Atomic and Hydrogen Bombs.

Many older and prouder civilisations have destroyed themselves and disappeared from History after leaving behind the dust of dead relics ¹ So our so-called ‘ Scientific ’ civilisation also may vanish unless we understand and practise the basic truth of non-violence The indisputable Law of Co-existence, vaguely perceived, yet rarely practised by our present day Politicians and Technicians, who must try to understand our noble Premier Sri Jawaharlal Nehru why—after personally visiting the Bomb devastated

Japan—he advised us to develop the ‘Fourth dimensional’ mind of Ahimsa and Co-existence.

A little after the birth of Mahatma Gandhi (1869) there met in Europe the Third International Congress of the History of Religions, where the German savant Herman Jacobi, a great authority on Jainism urged all serious thinkers to study the ‘original system’ and ‘the great importance’ of Jainism. But, alas ! Germany and other Western Powers never took seriously to ‘non-violence’ and this was responsible for untold miseries and the annihilation of the flowers of youth in two World Wars, (1914-1945) which may provoke the third Total war of Atomic destruction.

So, apart from its high philosophical and ethical values, Non-violence must be realized and practised for our very survival. This has been ably demonstrated by the learned author in course of about 100 pages of well reasoned and convincing arguments : greed and possessive passions must be curbed first to stop war in our mind, not merely by limitation of Armaments. This is clearly shown in the chapter on ‘*Ahimsa and Aparigraha*’ which is followed by the great contribution of Jainism to world thought : ‘*Anekant-vada and Syad-vada*’ which anticipated the ‘Theory of Relativity’ promulgated by Einstein. The Jain logicians and philosophers showed thereby the application of co-existence in Philosophy, while the dogmatic thought and theology of the west ever attempts to denounce and annihilate the rich diversities of Eastern thoughts and Religions and to bring them under the domination of one system of Theology.

already broken up into fragments of sects and conflicting Churches. The diverse approaches to Truth (Satya) are not conflicting but complimentary, and once this basic truth is fully understood, we may hope to witness the Dawn of a new Conscience and a new 'Religion of Man,' as suggested by Swami Vivekanand in the Chicago Parliament of Religions (1893) and also by Rabindranath Tagore in his famous Hibbert Lectures in Oxford (1930).

A big chapter of the book is devoted to the elucidation of the original *Karma* (Action) Philosophy of Jainism, so different from the Western Philosophy of Action flung in the face of the Easterners' so-called Philosophy of Inaction, which led to their degrading foreign domination. But amidst the hectic preparations for mortal actions of war, the West—threatened with ruin—may now profitably study the not 'senseless' but Passionless Action—its analysis and classification—as given by Jain thinkers. I quote below a significant passage of the Author in this connection: 'It is hoped that we shall be utilising the two oars of Ahimsa and Aparigraha—non-violence and non-possession—to protect our Boat of Life from sinking in the deep sea of Transmigration and lead to the Harbour of Immortality and ever-lasting Bliss'

'*Sarvesu Maitri*' or Fraternity for All is the noblest motto of Life originally promulgated by Jainism and shared and developed by Buddhism, the first World Religion of Man—as it was admitted by the thinkers of the East and the West visiting India on the 2500 Jayanti of the Buddha, a junior contemporary of Lord Mahavira

Human civilisation and general welfare have progressed enormously, not only through the history of man but the early scientific studies of all animal life. The Jīva with baffling variations as classified by Jain Masters—pioneers of 'Prani-Vijnana' or Biological sciences, embracing the dumb animals and plant-life, our friends and feeders

Alas ! this scientific and philosophical Jainism is now over-laid with ignorance and ceremonialism. It is the bounden duty of all Jains—irrespective of denominations—to combine and establish in India—the cradle of Rishabha and Mahavira—the first University of Non-violence, as I pleaded in the first Asian Relations Conference, Delhi (1947). May the East and the West join hands here to educate mankind and save it from utter ruin through Non-violence—the Supreme Religion of all

Atinasa Parmo Dharma

Calcutta.

D. Panigrahi

22nd Oct 1957.

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PREFACE

In quest of Peace the modern man is engrossed in a restless race of piling up gross material possessions and armaments. The clouds of War and carnage looming on the horizon bear apparent testimony to the fact that he has built his so-called palace of pleasure on the summit of a silent looking volcano, which will annihilate all the priceless treasures bestowed by the economic and pragmatistic mind in the twinkling of an eye. The soul-less civilization of materialism, nourishing brute in man, has led humanity to stand at cross-road where it has to make a choice. It has to choose between body and soul, between limbs and life, between war and peace, between the rational doctrine of fraternal co-existence propounded by religion and the jungle law of brute strife advertised by the modern materialist, and over and above all between transient satisfactions and perennial peace.

The modern age of science has lost its faith in 'Religion' as the harbinger of individual and social harmony, because 'Religion' itself has lost its scientific foundations. It has today degenerated into sectarianism and perverted into fanaticism. The need of the hour is that Scientific Religion be invoked again to come to our rescue. Comparative study of Religions has brought to light that Religion is not inimical to rational thought and experience. The great Jain thinkers have shown that the kernel of Religion is the principle of Compassion (Ahimsa) towards all creatures. If this Religion of love takes

its root in every heart, universal peace and prosperity will bless our world in no time. The age old trend of thought, that the Religion of the ancestors must be followed howsoever irrational and unscientific it may be, can not appeal to the modern inquisitive mind. The Religionists will have to revolutionise their way of thinking and should be prepared to honour and respect the best that is in other creeds, and they should be ready to forthwith discard without any compunction those dogmas and formalities, which are infact lifeless and are of no value for the advancement of the individual or society. Modern thinker is also ready to respect those doctrines which do not go against reason or experience. The outlook that only a particular Religion has the monopoly of Truth creates fanatics making Religion a detestable object. Sincerely we should be prepared to respect and follow Truth, from wherever it comes to us. "Truth is ours, ours does not constitute all Truth." Only this broader outlook will attract the modern mind towards Religion.

During my sojourn in Japan to participate in the World Religions Congress at Shimzu and World Fellowship of Faiths at Tokyo and countries of the Far East in 1956 I came accross good many people of different nationalities showing keen interest in the scientific approach of Jainism to solve world problems in the light of its renowned Ahimsa doctrine. Therefore this book is placed in the hands of the seekers of Truth and Peace. It is further hoped that the various nations of the world would encourage the study of Jain Philosophy and Culture, since according to Mahatma Gandhi, the Jain teachings, specially the Jain doctrine of Ahimsa can usher in lasting peace in our tormented world.

It must be borne in mind that real peace follows the scientific thought and way of life, as the

day follows the night Bigotry, superstition and sectarianism should be done away with. Let the radiant sun of Ahimsa illumine the entire world.

I take this opportunity of expressing my sincere thanks to the world renowned erudite scholar, Dr. Kalidas Nag, who graciously found time to introduce the book to the readers by giving his illuminating and thoughtful foreword.

I am extremely grateful to my friend Sri Jagmohanlal Shastri, Hony Secretary of All India Digambar Jain Sangh, Mathura for publishing this book

I can not close without acknowledging the valuable co operation of my younger brothers Prof Sushil Kumar Diwaker, M. A., B. Com., LL B., Jabalpur and Sri A. K. Diwaker, M. A., LL. B. Pleader, Sconi.

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Religion and World Peace

Can it be possible to establish the world-peace
without depending on religion ?

In the name of Religion :

If one peruses the pages of world history of religion, one is much distressed to see how terrible massacre of innumerable souls was brought about under the banner religion. Blood-soiled history of religion gives a warning to the people, who strive for peace and happiness that it would be wiser on their part not to cherish any hope from this perpetrator of barbarities and cruelties. In view of this fact if religion connotes animosity, hatred, perverted and shortsighted vision, massacre of those, who are not in consonance with your way of thinking and observance of rituals, certainly then world peace will not be achieved even in dreams by means of such ignoble and pernicious religion, which appears as immortal blemish for mankind. Swift's remarks are significant in this respect, "We have just enough of religion to make us hate, but not enough to make us love one another".

Ghastisement of Religion :

Comparative study and mature thought lead us to the conclusion that real religion is the harbinger of peace and piety, amity and affection, happiness and harmony. It ennobles the soul and elevates the same to the state of perfection, immortality and everlasting bliss of beatitude. The mischief is wrought by the whims of short-sighted fanatics and bigoted devils, who pose themselves as persons of religion. It is unfair to penalise innocent religion for the acts of omissions and commissions of different factors. In this light

the chastisement of religion by Lenin as ' The most odious thing on earth is not justified. Man's activities are motivated mostly by material desires. Atom-smashing and skyflashing inventions of science have bewitched human personality so much that intelligentia has very little attraction for religion. Those who are puffed up to see their swelling number in the columns of census enumeration should carefully ponder over the point that religion is in fact on decay. Frankly speaking these days religion appears like a patient of the serious disease of tuberculosis. ' I have noticed no definite progress in any religion observed Gandhiji and added that " the world would not be the shambles it has become, if the religions of the world were progressive " ¹

Economic man dominating

Now wealth, luxuries and physical comforts are taking all time of man and he has no more to spend for a thing like religion. In this age of materialism the dollar has been called Almighty and it is the object of universal veneration. The living man has strange affection for dead things. He sees his happiness in dead distinctions, dead degrees, dead diamonds, dead gold and dead bank balances. These non-living objects do not quench the thirst of the soul. ' What is missing in our age is the soul. There is nothing wrong in the body. We suffer from the sickness of spirits,' observed Dr. Radhakrishnan. Economic and political problems are propelling the outer man to seek its solution in the ruin of the inner man. The economic man is out to destroy the ethical man.

No time for introspection :

We are proud of the achievements of science whereby we can fly like birds in the air, swim like fish in the water but it is sad that we do not know how to live on earth like man. Power politics and

¹ I. Fischer's—The Life of Mahatma Gandhi page 468.

false sense of patriotism are putting innumerable hurdles in the way of noble ideals and universal brother-hood. Selfish ends are ruling the human society. Few people really aspire for common weal and universal good. In his mad race for money and material gains man has no time at his disposal for introspection or inner vision. He is not going to pay any heed to the inner voice or call of the conscience. He has no interest in such questions as to what am I, what is my nature, whence do I come, whither will I go? He treats this as waste of his precious time, and energy. Whatever blessings he gets from his labours he himself wants to enjoy the fruits thereof only with those, who are of his complexion, creed or country. He does not want to participate in the joys and sorrows of the entire humanity. He looks like an automaton, and hence he does not like to alleviate the sufferings of teeming millions.

Duty of religionists .

Modern Statesman, politicians, philosophers and men of religion now appear much worried about the future of themselves as well as of entire humanity, because horrible destructive power in the form of, Super-Hydrogen bombs may destroy all the fruits of culture, civilization and science in no time. If the scientists think humanly with noble minds they can change the tragic trend of their researchs into such forms as may remove suffering and give solace to the entire humanity. At this juncture religionists should come forward to give light to the benighted statesmen and diplomats, who are misleading the people to destruction. Julian Huxley has observed, "The need of the day is the emergence of a more highly developed religion. A developed religion today would seek to unify the various powers of the mind and soul so as to lead to the richest development of personality It would be based on a sense of reverence for life and a belief in the almost infinite possibilities of human development."

Scientific religion wanted

In this age of scientific researches and advancement and confluence of various cultures and cultured people, old shabby religion and its irrational dogmas or fanatic ideals can't capture the minds of the educated. In fact neither science nor religion but scientific religion can easily solve the world problems which are agitating the minds of the wellwishers of humanity.

What is religion ? :

Thorough study of literature on comparative religion with a scientific and impartial attitude will lead to the conclusion that religion is not the bundle of irrational dogmas and unreasonable rituals but it is an exact science like mathematics. It is based on eternal truths. It does not feel shy of critical examination. It is systematic and it has the magic power to ward off all our worries immediately and establish lasting and unbreakable peace in our hearts. It provides peace, prosperity and happiness to the entire world. It has the miraculous power to elevate the soul and sweeten the life. Mythological, unscientific, superstitious faiths provide materials for fanaticism, which kills genuine and beneficial religion and makes life more miserable. In fact the religion of the fanatic is like a devil who has put on the robe of lovely looking divinity.

Ahimsa Doctrine

Scientific religion comprises of right faith, right knowledge and right conduct. This unison of head, heart and hand leads to ever-lasting bliss of beauty, infinite power and infinite knowledge. Compassion is the basis of religion. Jainism is renowned for its message of Ahimsa which enjoins to respect all life. There is no religion on the face of the world which does not honour the divine doctrine of Ahimsa.

The special feature of Jainism is that it has scientifically and elaborately expounded the whole philosophy of Ahimsa in such a convincing way that a novice can easily be the master of this sacred principle of life. Under Gandhiji's lead India attained freedom by means of non-violent struggle. This is sufficient to convince the sceptic of the marvellous power of this moral weapon. According to Rolland, "The Rishis, who discovered the law of non-violence in the midst of violence were greater geniuses than Newton, greater warriors than Wellington. Non-violence is the law of our species as violence is the law of the brute." *

Radhakrishnan quotes from Gandhiji's 'Harijan' as follows — "Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." †

Jainism—The Pioneer of Ahimsa

The philosophy of Ahimsa was first taught by the Jain Tirthamaker Rishabhadeo, after whose illustrious son Bharat, India is known as Bharat-varsha. This golden gospel was preached by all the 24 Tirthamkaras, but the name of the last Vardhman Mahavira is conspicuous all over the world. The Chinese scholar Prof Tan-yun-san had written to me from poet Tagore's university, Shantiniketan that it was Lord Mahavira, who first preached the golden rule of Ahimsa. His words are worthy of attention, "Ahimsa is the royal road to peace and Lord Mahavira was the first and foremost pioneer of this road in this world. I say 'royal road' because it is now the one and only road open to mankind for ensuring peace and contentment in the present world, torn with growing hostility and uncontrollable violence. Ahimsa is the message not of Jainism alone, but also of other great Indian and Chinese

* Mahatma Gandhi—Rolland,, page 48

† Religion and Society—Radhakrishnan, page 237

religions such as Buddhism, Hinduism, Taoism and Confucianism..... It is the kernel and nucleus of our Sino-Indian lifeBy promoting Ahimsa, we shall lead the world to real and permanent peace, love, harmony and loftiness despite the encircling gloom of war-clouds that surround our existence. I reiterate that Ahimsa is the Royal Road to peace and let humanity march through it towards the ultimate goal of international peace and brotherhood."

Gandhiji's view

Gandhiji had once said that if the world adopts the Ahimsa of Bhagwan Mahavira peace will bless the universe.* The need of the hour is that the religion of Ahimsa should adorn every heart. In view of the prevailing hatred, animosity, discord and other evil tendencies it appears that we have constructed our houses over a silent-looking volcano and no one knows what is to happen the moment the volcano begins to emit fire out of it. The ambrosia of Ahimsa is the only effective remedy to undo the effects of materialism and self-centered outlook. Mere name of Ahimsa or sweet orations in its praise won't serve our purpose. It must be translated into life.

Sanctity of Life.

Jain thinkers have enjoined upon a votary of Ahimsa to get rid of such violent and cruel practices as meat eating, hunting for sport and drinking which make the heart callous and merciless. The noble idea of sanctity of life should be honoured without any reservation. If one takes a broader outlook and

- 'Gandhiji had grown up under the influence of the absolute non-violence of Jainism.'—L. Fischer

(*The Life of Mahatma Gandhi*, P. 260)

"His mother came much under the influence of a Jain monk after her husband's death."—George Cairn

(*In the path of Mahatma Gandhi*, P. 161.)

adopts a benevolent attitude he will immediately understand the utility of the above ordinance. One, who relishes the flesh of an animal without any compunction, cannot understand the sublimity and majesty of Ahimsa doctrine.

If a person fattens his body by the flesh of other animals his adoration of Ahimsa is in fact hypocritical. The point for consideration is this. If a thorn, which pricks into your foot makes you uneasy and uncomfortable, would not your bullet-shot or stroke of knife cause indescribable agony to the hapless and poor victim, who is not in a position to describe its pangs? It is puzzling and surprising to hear tall talk about morality, amity, harmony and fraternity from the leaders of modern society, who forget the miseries of the animals, whose flesh they enjoy with great taste.

Jain thinkers have strictly laid down that a disciple should at the outset learn the lesson of sanctity of life. He should treat all life as sacred. Those, who kill others forget that a time will come when they will have to reap the fruits of their cruel practices. If we sow the seed of a banyan tree how can we get an oak tree? Likewise if we nurse violence, cruelty or hatred in our hearts we will not only spread the baneful area of the evil thought, but it will also give rise to more heinous evil tendencies. If on the other hand we sow the seed of goodwill, sincerity and friendship towards all beings, we are sure to reap a rich harvest of increased goodwill and friendship. The Bible says, "Whatsoever a man soweth that shall he also reap. He that diggeth a pit shall fall into it. They have sown the wind and they shall reap the whirlwind."

Our responsibility for our deeds :

We should inculcate this truth into our hearts that our future, dismal or brighter mainly depends

upon our present way of living and thinking Our dispositions are shaped by our actions, therefore, in fact we are the real architects to carve out our future life. Some think that their sins will be condoned and they will be forgiven if they pray and praise the almighty benevolent Lord of the universe Jain thinkers do not agree with this view. Were it in the power of the so called divine father to play a miracle and shower solace, comfort and happiness all over the world, there would not have been any misery penury and catastrophe All should have been happy and blessed, but our experience is that misery and calamity are the common things Arnold in his 'Light of Asia' argues :—

“How can it be, that Brahma,
Would make a world and keep it miserable,
Since, if all-powerful, he leaves it so,
He is not good and if not powerful,
He is not God ” †

Our object of adoration

The words of 'The Bankruptcy of Religion' are worthy of deep consideration,... "We should like to see this supreme benevolence that feeds ravens, making some mark in the human order, helping our halting wisdom to lessen the world old flow of tears and blood, guarding the innocent from pain and privation, snatching the woman and child from the war-drunk brute or what would be simpler and better preventing the birth of the brute or the germination of his impulses"

Even today we gaze almost helplessly upon the wars, the diseases, the poverty, the crimes, the narrow-minds and stunted natures, which darken our life And God it seems was busy gilding the sunset or putting pretty eyes in peacock's tails... Religious writers say that God permitted the war on account of sin The motive matters little Such permission is still vindictive punishment of the

† "Light of Asia"— E Arnold

crudest order What would you think of the parent who would stand by and see his daughter grossly outraged while fully able to prevent it ? And would you be reconcoiled if the father proved to you that his daughter has offended his dignity in some way ?”

The erudite scholar of Comparative Religion C. R. Jain in “Confluence of Opposites” enlightens us thus . “It is certainly not an universal truth that all things require a maker. What about the food and drink that are converted in the human and animal stomach into urine, faeces and filth ? Is this the work of a God ? There are other forms of filth, which are made in the body. I shall never believe that a God gets into the human or animal stomach and intestines and there employs himself in the manufacture, storage and disposal of filth. Now if this dirty work is not done by a God or goddess, but by the operations of different kinds of elements and things on one another, in other words, if bodily product be the result of purely physical and chemical processes going on in the stomach, intestines and the like, it is absolutely untrue to say that it is a rule in the nature according to which everything must have a maker or manufacturer ” (P. 291-292) Julian Huxley says, “Who and what rules the universe ? So far as you can see, it rules itself and indeed the whole analogy with a country and its ruler is false ”

Law of Karma operating :

There are several grounds which incontrovertibly establish that we are not the puppets in the hands of any divine being and that our future does not depend upon his idiosyncrasies. We are the masters of our fortune and it is unfair to transfer our responsibility upon other agency. All living beings, great or small are guided by the law of Karma inexorably. If all people, be they peasants or politicians, statesmen or scientists or artists etc. imbibe this central truth that they will have to reap the

consequences of their actions, they will shudder for a moment, when they think of launching upon any barbaric and cruel expeditions with a view to build their palaces of pleasure upon the corpse of common people, because they will think of the inevitable disaster that will be awaiting them

Those, who are extremely busy inventing most horrible weapons of destruction, if for a moment divert their attention from their laboratory to their innerself will realise that they should forthwith stop their devilish inventions and divert their energy and intelligence for the betterment and happiness of all living beings, otherwise they will themselves undergo untold agony and lead the life of misery This very idea should enlighten the hearts of those who eat flesh and are interested in hunting

Don't be a tyrant .

Poet Ravindranath Tagore had said that once a man imbibes the sacred ideal of sanctity of life, he will treat all living beings as his friends and would refrain from killing them for meals or for pleasures J A Froude's remarks are noteworthy, "Wild animals never kill for sport Man is the only one to whom the torture and death of his fellow creatures is amusing in itself " G B Shaw sarcastically condemns hunting, "When a man wants to murder a tiger, he calls it sport. When a tiger wants to murder him, he calls it ferocity " The hunter should foresee his own fate in the mirror-like life of the carnivorous creatures All know that a time comes when the hunter meets his tragic end at the hands of powerful beasts It is wrong to call hunter a brave man.

He is a coward to the strong
He is a tyrant to the weak.

Lesson from small creatures

The poor, innocent and mute creatures present a valuable lesson by their humble lives In the

'Chinese Poems and pictures' we read,

"One crabe has lost its legs
Two crabs come to its rescue,
And carry it on their sturdy sympathetic backs.

These tiny wee creatures have the sense of love and compassion. Of this way does man take notice?"¹

Vegetarianism :

Tolstoy is of opinion that meat-eating should be abandoned since it develops animal passions. He had adopted vegetarianism. Lenin quotes Tolstoy as follows, "I am a dreadful wicked sinner, but I am engaged in moral self-perfection I don't eat meat any more. I now eat rice pudding." Their view is incorrect who think that vegetarianism has no connection with the idea of establishing world peace and amity. Animal butchery is a handicap in the way of achieving noble results and accomplishing sublime works Bernard Shaw, who had embraced vegetarianism says, "I flatly declare that a man fed on whisky and dead bodies cannot do the finest work of which he is capable" According to Jain sages there cannot be any spiritual advancement without adopting strict vegetarianism. Jain saint Gunbhadra says, "Piety is the cause of happiness"² From this we can infer that cruelty is the cause of distress

It is lamentable that this rational man forgets the fact that his filthy frame is a temporary tabernacle of the soul. Who knows that we may enter the Jaws of death the next moment ? These days we hear lot of cases of heart-failure Bacon therefore asks, "Why should there be such turmoil and such strife to spin in length the feeble line of life ?"

¹ Chinese Poems & Pictures

² Atmanushashan.

Abode of Divinity

Jain masters have ordained that intentional injury to the living must be abandoned at any cost. We must not forget that all of a sudden our bulb of life will get fused. It is therefore advisable that we should treat others as brothers and friends. The soul which is over-brimming with the nectar of fellow-feeling and universal brotherhood is the object of universal veneration. Pure mind is the abode of Godhood. A poet says :—

Heavens are still, no sound
Where there shall God be found ?
Search not in distant skies
In man's heart he lies.

Devil's dwelling

This fact should also be borne in mind that the heart, which cherishes evil thoughts of hatred, deceit, anger, vanity, avarice, delusion etc becomes the place of the devil. These evil propensities make Satan of a man. The sensible person should not try to play the part of a devil by pernicious practices. Life of Ahimsa makes one fearless. He does not bow before might. He has faith in his invincible soul. Alexander had called a naked saint to his residence. It was communicated to the saint that he will be beheaded by the world-victor—Alexander, in case he declines to go. He will be blessed with priceless presents if he reaches there of his own accord. The spiritual hero replied, "All the gifts and promises of Alexander are to me utterly useless. Should he cut off my head, he cannot destroy my soul"¹. This touching reply of the fearless saint had surprised the power-mad monarch.

The view points of the wise

The rational man understands that he is not the body. The body is non-sentient. It is lifeless. It

¹ The Age of Imperial Unity

cannot be one with the intelligent Self. The saints teach us to be detached from the dead body, which abounds in the filthiest substances. The ignorant treats the body as his own self, therefore he does not blush to do most detestable works for the sake of his mortal coil. The American physician Holmes throws light upon human body as follows, "A few gallons of water, a few pounds of Carbon and lime, some cubic feet of air, an ounce or two of phosphorous, a few drams of iron, a lash of common salt, a pinch or two of sulphur, a grain or more of each of several hardly essential ingredients and we have man." This material man has been explained thus—93 percent of the weight of the body is made up of three elements—oxygen, carbon and hydrogen, nearly 6 percent of nitrogen, calcium and phosphorous and the rest of traces, but very important traces of various minerals and salts among which iron and iodine are the most necessary."

The spiritual man is equipped with knowledge like all other living beings. The knowledge of the soul and its attributes is essential for a person, who wants to be free from the pangs of birth, old age, death and transmigration in the world. Swami Vivekanand has said, "Without the knowledge of the spirit all material knowledge is only adding fuel to the fire. Religions of the world have become lifeless mockeries. What we want is character. To be and to do good, that is the whole of religion."

Life of Luxury & multiplicity .

Since we have forgotten our soul and we are devoted to material comforts and prosperity we have begun to abhor simplicity, which brings us real peace. Life of modern man is the life of multiplicity and luxury. This way of living does not give us the satisfaction we need. Our complex way of living is increasing uneasiness. As saline water does not quench our thirst, rather it goes on increasing,

similarly the greater is the number of objects to placate our longings, the more unhappy we become. This way of life makes us a slave of temptations. It is surprising to think of the lot of humanity, which captivates itself in the meshes of attachment and aversion. We mourn and wail for our miseries and feel as if some outer agency is the mischief-monger, but serious thought enlightens us that it is sheerly wrong to blame any body. We are solely and wholly responsible for all our ills.

Vanity & avarice

The cause of universal unrest and misery is avarice and vanity. Unbridled acquisitive temperament is misleading the world. Our mental longing for luxuries and sense pleasures is enhanced to such a high pitch that in this mechanised age, where production has tremendously increased, innumerable souls suffer the pangs of poverty amid prosperity and plenty. One whose vision is blurred by vanity can these days visit the places, which are now in dust and ruins, but which were formerly abodes of astonishing progress and prosperity. Compare the fortune of past Roman Empire with the present conditions. When most Powerful nation and empires have vanished and their remnants adorn the gallery of dead antiquities, what wonder is there that an owner of big bank balances or a lord of huge industries will be a zero figure in the twinkling of an eye. We must always remember that —

We are like sands upon the shore
A little wave and we are no more

Voice of reason

We should not aim at the life of a glutton or the pleasures of a pig. Since we are men, we should set the highest value not on living, but on living well. It is nescience which has dragged us to the brink of destruction, wherein war and carnage are looming ahead. The voice of reason ordains, "Thou shalt not

Jain Saint's advice

The nude saint Gunbhadra tells us to limit our possessions as far as possible for the following reason 'Every living being (has such a deep) pit of worldly desires that all objects in the world amount to a particle for it. What and how much then can each get ? Useless is your desire of sense-enjoyments ' ¹ Human desire is such that it will go on increasing by leaps and bounds, when efforts are made to satisfy it by means of physical objects. It is therefore wise on the part of all to curtail our useless needs. This way the economic problem will be easy of solution.

Frederic Bentham in his 'Economics' ² has made valuable remarks. "But it is quite impossible to provide every body with as many consumer's goods, that is with as high standard of living as he would like." He further observes, "If all persons were like Jains-members of an Indian sect who try to subdue and extinguish their physical desires it might be done. If consumer's goods descended frequently and in abundance from the heavens it might be done. As things are it cannot be done."

A Saint's solution for our distress

His Holiness Charitra Chakravarty Acharya Shri Shantisagar Maharaj, the head of Jain Hierarchy, when prayed by me for his valuable opinion to improve the distressed conditions prevailing all over the world, had told me in 1954 that Ahimsa and Truth will bestow peace and happiness. "By Ahimsa His Holiness meant abandonment of meat-eating, commerce in flesh, killing of animals for sport, destruction of human or subhuman life

¹ Atmanushasan, 36 verse

² 'Economics' by Bentham P. 8

Thinking of doing evil to others or causing pain to fellow-creatures was also to be given up. His adherence to truth consisted of realising the nature of soul and giving up of reliance upon the material objects."

His Holiness further observed, "Really speaking Ahimsa is the only Dharma, which can lead you to God-hood. Violence is the cause of all distress and worries. For clarification truth, non-stealing, celibacy and abandoning material possessions have been added to Ahimsa doctrine. The house-holder partially observes the aforesaid vows, the saint fully practises them. These fivefold observances provide real peace to the individual as well as to the group of individuals, who faithfully and sincerely follow them. People should give up evil practices coupled with impure inclinations. Unless the thoughts and actions are noble, no salutary consequence shall be achieved." Therefore His Holiness warned all nations to practise Ahimsa, otherwise violence will lead them to distress and destruction.

Introspection and meditation

With a view to purify ourselves we should devote some time for contemplation upon our real nature. We should commune with our spirit and realise that we are full of knowledge. It is my treasure and every thing, and not even a particle of matter belongs to me. I am living. Matter is non-sentient. How can I be one with utterly different substance? My soul is the abode of infinite peace. I should not run outwardly in quest of happiness. I possess boundless knowledge. When karmic bonds are broken by dint of self-contemplation I can attain God-hood. Disease, oldage and death do not trouble the soul any more for the soul becomes perfect.

Acharya Gunbhadra suggests us to take a lesson from the pans of a balance. Loaded pan

goes downwards indicating thereby the fate of one devoted to the mad pursuits after wealth and luxury, on the other hand the pan with less load rises upwards denoting the uplift of the person who keeps few things and has few desires. If a person imbibes this truth in his mind and always remembers that "nothing is mine,"¹ he becomes the lord of the universe.

Revolutionised out-look

If we sincerely long for lasting peace and happiness we should develop our mental outlook. We should feel detached from the worldly dead objects. Jain thinkers have said, "Live in the world like lily in a tank." A person blessed with this view adopts pure life of morality of his own accord. Vincent Smith in his History of India remarks, "Jain ethics are meant for men of all positions, for kings, warriors, traders, artisans, agriculturists and indeed for men and women in every walk of life. Do your duty and do it as humanely as you can. This, in brief is the primary principle of Jainism."²

In this age we should have cosmopolitan outlook and should treat all life as sacred. This will herald an era of peace, plenty and prosperity.

We should always be praying in these words of Acharya Amritgati,³ "O Lord, make myself such that I may always have love for all beings, pleasure in the company of those endowed with excellent qualities, sympathy for those in pain and tolerance for those perversely inclined."

¹ Atmanushashan

² History of India—V. Smith, P. 53

³ Pure Thoughts—Amitgati

May Thy Grace enable me, O Jinendra ! to separate like the sword from its scabbard, the Self, which is faultless and composed of infinite power, from the body... May my mind, O Lord, be always at equilibrium with the sense of attachment completely destroyed, in pleasure and pain, among friends and foes, in gain and in loss, at home and abroad."¹

¹ Reproduced from "The Ananai", Japanese monthly Journal, May 1956.

Heart of Religion

"I bow to Lord Jinendra, who is the correct guide on the path of Nirvana-salvation, who has destroyed the mountain-like bundle of karmic shackles and who knows the essentials of the universe by means of omniscient knowledge May these divine attributes bless my soul "

Mr. President, brothers and sisters I am profoundly pleased to witness this huge gathering of scholars and thinkers, as well as of men of religion, assembled here from all corners of the world with a view to find out light by deliberations and friendly discussions for our world, which is in a state of unrest and unhappiness, because of the terrifying inventions of science The ideal before Ananai-Kyo-the world congress of religions, of universal advancement and real illumination is laudable

Humanity in peril

At this juncture humanity looks like a child in calamity remembering the real mother in its period of peril engendered by soul-less researches and inventions of science This mother is no other than the beneficial religion Now it is expected of those who are well-versed in religious lore to help the tormented humanity in finding a way out of the encircling gloom Since Japan was made the target of atomic explosion, this land of Buddha wisely remembered the message of emperor Ashoka, who had deputed even his sons and grandsons to preach far and wide

¹ Address delivered on 26th of September, 1956 in the Eighth World Religious Congress at the Head-quarters of Ananai-Kyo, Shimizu city, Japan

consonance with the real spirit of religion ? Such practices bring ignominy and disgrace to the sacred name of religion

I wish to give another instance in this respect. At the time of Lord Buddha there was one religious preacher 'Goshala' by name, who preached the glory of ignorance as the way of Nirvana. He explained his point thus, "Knowledge is the real source of our misery. The greater the knowledge, the intenser the calamity and trouble. Supposing a man hits the head of another person by his foot knowingly. Don't you think that he will not feel offended or get irritated ? But if by mistake or ignorance the same act takes place the offended person would smilingly say, "doesn't matter." Thus ignorance wards off the trouble. From this he jumps to the conclusion and speaks of the great gifts of ignorance.

Let reason be your guide .

Therefore, while dealing with religion the sane person must guide himself against those false, misleading and pernicious principles which as a matter of fact, kill the very soul of religion. The great philosopher of Athens, Socrates has clearly explained the value of knowledge. He says in Crito, "Reason is our guide." If we adopt the path of ignorance or Agyan as our guide, we shall be no less than beasts, who are in the great darkness of ignorance.

Fanaticism kills religion .

Fanaticism also destroys the life of real religion. It engenders the vicious circle of hatred in the hearts of noble souls against this beneficial religion. To me, it appears that the modern majority of thinkers bids good-bye to grand old religion because of its harrowing and horrible history of persecution and massacre of mankind. As a matter of fact

whereby they got Nirvana or salvation. These days all people, be they pacifists or war-mongers, are equally straining every nerve or appear to be trying their level-best to find out the key of knowledge, whereby the firmament may be free from fire-spitting and blood-raining clouds which indicate the definite destruction of the denizens of our world.

Essence of Religion .

If we try to consult innumerable creeds on the point we won't achieve our objective, for if unfortunately we are entangled in the details, our fate will be that of the spider, whom we see dead in its own web. Therefore in the words of Asoka, whom H. G. Wells dubbed as 'the greatest historical king', we should look to the essence of religion or Dharmasar :

It would have given me much pleasure if I could speak to you on the rational and ennobling detailed truth revealed by the Omniscient great expounders of Jainism, but the circumstances suggest me to concentrate upon one point only. Therefore I propose to explain what is this 'धर्मसंसार'—the essence of religion. My study of comparative religion makes me bold to announce in this Parliament that if we abide ourselves by the golden essence of religion, not only the present deplorable condition of the mundane world would be immediately improved but in the next world also we shall be nearer our goal of spiritual liberation and we shall attain Divinity thereby.

Now the question is what is the essence ? The student of mathematics knows how to find out the G. C. M. of several terms. If we apply the same method here, we will come to the conclusion that Maitri of Buddha, Love of Christ, Reciprocity of Confucius and the Ahimsa of Lord Mahavira can be called the gist of religion. It mainly rests on one's way of thinking as well as living. In this age of

tailor-made civilization, equipped with sweet expressions, the actions do not commende. In the Panch-tantra we come across an interesting story of a very old tiger who enticed a traveller by sweet words asking him to take away his golden ornament, which he wanted to dispose off due to charitable disposition, but ultimately devoured the greedy and unfortunate fellow. The same drama is being staged on the world forum. Sincerity appears almost absent with the result that we see strife and calamity haunting us. Confucius admonishes us not to resort to those activities which we do not like to be done unto ourselves. The Vedic saint similarly says,

आत्मनः प्रतिद्वन्द्वानि परेण न समाचरेत्—

Other sages also share the same opinion.

Don't inflict pain

In this respect our experience also agrees with the above views. I once read a story of a preceptor asking a man to catch a burning charcoal in his hand. He declined saying that his hand would be burnt thereby. The teacher further asked, what is the harm if it is burnt? He replied that he will experience severe pain and that sensation is not agreeable to him, nay to all beings. The teacher explained him that in the like-manner one should not inflict pain upon others, remembering his own lot under similar circumstances. The adage, 'as you sow, sow you reap', is known to every human being, but unfortunately due to self-interests and infatuation, we forget the truth and act as a barbarian when we are in a superior position.

Rule of the brute :

It is argued that in this world life thrives upon life, therefore the golden rule of compassion or fellow-feeling cannot be faithfully followed by mankind. Serious reflection reveals that the rule prevalent amongst the beasts should not be a guide to

man, whom, according to Christians, God created in his own image and according to Muslims, who is the best of God's creation. The good and the great preachers of religion observe that this human form is extremely precious. Once it is lost in sensual life it is hard to get it again. Gauging the greatness of human form, it is upto us to act wisely and with a sense of justice. It doesn't become a rational animal i.e., man, to inflict pain upon others for his comforts. Justice is expected of him.

Neminath, the Lord of Mercy

In the Light of Asia poet Arnold rightly observes, 'How man, who prays for mercy to the gods, is merciless'. In the Jain literature we come across a thrilling incident associated with the life of the 22nd Tirthankara, Lord Neminath, whose marriage procession was proceeding through the high-ways of Junagarh in Gujrat. He heard the moanings and wailings of mute animals who were captivated in a large pen. On enquiry the chariotter told, "Sire, these beasts will form part of the feast of your father's friends and rulers who have come to grace the occasion of your marriage." Neminath's heart felt much wounded. He became deeply pensive and said to himself, "How selfish is this man, who puts on shoes to protect his feet against the thorns, does not think for a moment while piercing his arrows through the body of innocent poor creatures. This rational man appears much worried about the least pain in the little finger but he looks completely callous about the agonies of the mute creatures, whom he cruelly butchers for his material pleasures or games!" So thinking he left the marriage procession, climbed the Girnar-Hill and attaining Omniscience by means of penance, preached all over the world the message of mercy, compassion, non-injury or universal brotherhood. Mahatma Gandhi, who liberated India without war, belonged to that province of Neminath. Gandhiji's biogra-

phers relate that he was influenced by the Jain teachings. When he was proceeding to England, he had to take same vows to satisfy his mother in consultation with a Jain saint. Roman Rolland says, "Before leaving India his mother made him take the three vows of Jains, which prescribe abstention from wine, meat and sexual-intercourse" To me, it appears that Lord Buddha must have drawn inspiration from the life of the prophet of Ahimsa—Lord Neminath. A Mantra (aphorism) in the Veda invokes Lord Neminath for his blessings,—

स्वस्तिनः तार्योऽरिष्टनेमिः

Compassion gist of all religions :

This mission of mercy has the power to establish the kingdom of heaven upon this earth. All the leaders of religion and saviours of humanity agree upon the utility and efficacy of this doctrine of compassion. Some say : God really resides in the heart of the merciful and by virtue of this noble doctrine one can attain the status of Godhood Unless we are meek and compassionate, we will never get the blessings of the Lord Jesus Christ's words should be seriously borne in mind He says, "If you love me keep my commandments" He further observes, "Why call me Lord and do not the things which I say." Those who forget the idea of fellow-feeling and fraternity, should remember the warning of Mahatma Gandhi that retaliation is no remedy, only compassion can bless our world.

Alpha of religion .

A Sanskrit Jain poet says, "They are the servants of Death, who treat animal-destruction as sport, who enjoy by uttering vitals-cutting words and whose business is to cause trouble to others." The alpha of religion is a feeling of respect for the lives of others, howsoever insignificant they may be The attitude of a tyrant or an oppressor will

never be a solution of our deep-seated ills, which are dragging humanity to the brink of destruction. In his message to America, eminent Indian poet Rabindranath Tagore, had advised them to listen to the call of the soul, the Atma. He laid emphasis on soul-culture. Japan is familiar with cultured pearls. It does solve the economic problem but for spiritual quietitude we need soul-culture by regarding the natural rights of other beings. This Ahimsa is called परमोधर्म, the Supreme religion.

Life is most precious

Life is dear to all creatures and the entire treasures of the world are almost nothing as compared with it. Once upon a time a king was going with his four queens. They happened to see a person, who was awarded capital punishment. One of the queens asked her Lord for a boon. It was granted. She said, "I want that this accused be sumptuously fed, clothed and be given thousand gold coins, before he is hanged. The second queen and also the third one similarly expressed their desires to give the unfortunate man double the amount of gold coins and other comforts. The fourth queen was persuaded by the king, if she had any say in the matter. When the king promised her to fulfil her demand, she asked for the absolute release of the sinner. Afterwards discussion arose in the royal family as to whose charity was superior to all. As no satisfactory solution was within reach, the offender was asked which gift he valued most. He said that as long as he did not hear the boon of the fourth queen, which set him free, he was, as a matter of fact, within the jaws of death, and so he had no memory of other charities extended towards him.

This explicitly illustrates the point that life is the most precious thing and therefore one, who believes in God, good manners or cultured life,

should try his level-best to abstain from injury to other beings as far as possible. Mohammad had once said, "Do you wish to please God? Then love his creatures." He observed, "Animals too have souls like men. They should be rewarded, if you are good to animals."

ordain killing?

say that our creator has enjoined upon the animals and make an offering to please Him. In this respect it is worthy of consideration that any parent would ever like his progeny for his satisfaction. Those who have a study of comparative religion and the laws are of opinion that animal sacrifice is the beastial tendencies and low passions of the hearts and retarding our spiritual advancement. The destruction of these debasing desires is the significance of the sacrificial cult. To Muslims God is (Rahim) Beneficent and Merciful. The life of mercy is the life of adoration of the Lord. Did not Jesus say to his disciples, "Blessed are the merciful, for they shall obtain mercy." These lines of Pythagoras are very forceful and significant.—

"Take not away the life you cannot give.
For all have an equal right to live."

Zarathustra had spoken against animal sacrifice and to kill them to feed one-self. He had said, "Perform devotedly the duty of the law, and thoughts, do good deeds and worship."

of human form

It is a matter of deep concern that this pleasure is not at all serious about the frailty of human life and feels as if he will have permanent abode on the surface of this earth. He should bear this

fact in mind that all joys are swift of wings. As a reasonable fellow, he should pause a while and think for a moment that after all he will have to depart from this world and not a single particle of material world will follow him, but out of unbridled false vanity or infatuation he deviates from the right path and wanders astray. Sober thinking reveals that he will have to reap the consequences of his fair or foul actions or inclinations. There is no power which will disturb the universal law of cause and effect. Impure means will produce impure consequences. How can we get a golden chain by melting iron in a furnace? No magic or witchcraft can interfere with this settled working of nature, therefore one should be on his own guard and stick to the path of piety and rectitude.

Commune with Conscience :

As regards destruction of life to please the palate and satisfy the appetite the thoughtful person is expected to commune with his inner-self and ask, "Are there not innumerable harmless eatable vegetables? Why, then, cruelly butcher animals, who possess souls like you?" Those who kill animals without any compunction should kindly bear this point in mind that a time will come when the butchered animal may take revenge for the misdeeds perpetrated against him. Lord Buddha had once revealed a secret of his past life. He had suffered pain in his foot when a thorn had entered into it, whereupon he told that ninety-one incarnations before he had caused injury to some being and in consequence thereof he had to suffer at present. This should be a pointer to our friends, who forget the necessary law of fraternal feelings towards all creatures.

Scientific view .

Scientifically it has been established that man does not belong to the carnivorous group but his

constitution, specially the formation of his teeth, resembles with those of the fruit-eaters like the ape. Good many persons give up meat-eating, when they really understand the utility and rationality of vegetarian diet. Muslim Emperor Akbar, who followed the foot-steps of Ashoka on many points, had finally adopted vegetarianism. His biographer says, "Akbar thought, it is not right that a man should make his stomach the grave of animals." Akbar observes, "From my earliest years whenever I ordered animal food to be cooked for me, I found it rather tasteless and cared little for it. I took this feeling to indicate a necessity for protecting animals and I refrained from animal food." The great dramatist of our age, George Bernard Shaw was invited to a dinner where no vegetarian food was prepared. Shaw was sitting silent whereupon a fellow enquired from him. In his sarcastical style Shaw had said, "God has provided me with a stomach which is not a cemetery. There is room only for vegetables, not for dead animals."

Diet effects temperament

It is incorrect to suppose that diet has no connection with the mental attitude of a person. Those who have carefully observed the animals, which live upon flesh like a tiger or lion, are of opinion that they are always restless and uneasy but those animals, which thrive upon vegetables like the elephants, appear humble and peaceful. Diet influences the temperament to a great extent. Those, who want to proceed on the spiritual path, should be strictly vegetarian. Tolstoy after due investigation and enquiry had come to the conclusion that it is not possible to keep intact purity of mind without being strictly a vegetarian. Truly speaking real religion finds its habitation in the heart, which is replete with the nectar of respect for life and sincere love for all living creatures. It is no doubt a fact, which cannot be ignored, that the life is such that it is not possible

to practise the highest type of Ahimsa, when leading the life of a householder or the offices of worldly responsibility, still one can partially take to the golden gospel as far as possible Lord Mahavira had observed—हिंसा प्रसूतानि सर्वं दुःखानि—all misery results from violence, therefore no animal should be killed

In the Ramayan, which is known as the encyclopedia of ancient Aryan life and wisdom, we come across a touching story Its author – Valmiki, “oneday”, writes Vivekanand, “Saw a pair of doves, wheeling round and round and kissing each other Next moment an arrow killed the dove The female dove went on whirling round the dead body of its companion in grief” To the hunter he said, “Thou art a wretch, without the smallest mercy Thy slaying did not stop for love !” He cursed the forester thus, ‘Thou wilt never enjoy peace and happiness’

Prosperity through compassion

If we cast a glance upon the lives of poor, innocent and mute creatures living in the world with a compassionate heart, we would fully appreciate the sublimity of the doctrine of Universal love and affection towards all beings Ancient literature of India records amazing prosperity and all round advancement of the adherents of the cult of non-violence Emperor Bharat, the son of Lord Rishabhadeo, the founder of Jainism, after whom India is known as Bharat-Varsha, was himself very particular in observing the Dharma of Ahimsa The Emperor’s experience, in the words of great poet Jinasena Acharya, was, ‘धर्मो हि चित्तिते सर्वं चित्त्यम् स्यात् अनुचितितम् If you take care of Dharma-path of piety, all desired objects will automatically follow you He further observes,’ धर्मो हि आपत् प्रतिक्रिया—Dharma is the antidote of calamities Talk of morality, culture, love of God, service of humanity and the like appear to be without meaning, unless one’s heart is endowed with compassion for all living beings

Percentage of religion .

Mature thought and thorough study of world literature on morality and religion will convince an impartial seeker after truth that the element of genuine religion existing in any system of thought or creed, is in proportion to the place allotted therein to the divine doctrine of the sanctity of life. As a matter of fact cruelty and compassion cannot live together like light and darkness.

Why man is superior ? :

The superiority of mankind over beasts mainly rests upon the observance of Dharma. All sages have observed that if any person blindly indulges in sense-gratification, howsoever prosperous he may look outwardly, really speaking he is not superior to the beasts.

It is said that once a deputation of all beasts waited upon the Creator with a petition that they are in no way inferior to mankind. Man sleeps, eats, and enjoys like them, therefore he has no right to treat himself superior to them. Upon this the creator decreed that the only distinguishing factor between a man and a beast will be the observance of the law of piety and compassion, which Buddha calls Maitri. Shakespeare, in Hamlet, remarks, "What is a man, if his chief good and market of time is, but to sleep and feed, a beast no more."

O man ! Learn from insects .

It is therefore imperative that sane and sensible man should not transgress his own limits and encroach upon the region of beasts. Why ! in several cases beasts appear to be far superior to our modern man, who sits on the summit of selfishness, little looking to the atrocities perpetrated by him against infirm weaklings and unfortunate people.

Even small and insignificant creatures on several occasions put us to shame by their sympathy towards their fellow-beings. This Chinese anecdote is remarkable in this context,—

One crab lost its legs
Two crabs came to its rescue
And carried it on their sturdy sympathetic backs
These tiny and wee creatures have the sense of
 love and compassion
Of this, why does man not take notice ?

Politicians ' Please note

If this example enters into the hearts of our foremost politicians and astute Statesmen, the dark clouds of impending global war clustered over the sky shall disappear in no time. As a matter of fact the masses on all sides are quite innocent, only the leaders, out of false vanity and greed wage wars, little thinking of their final fate. The first and second world wars were waged by the ambitious Germans, but ultimately defeat shattered all their plans. The victorious nations should not feel proud of their success since as long as the seed, that sprouts into war-mongering disposition, is not destroyed, the trouble may raise its ugly head any time. Louis Fischer's remarks are significant – "We defeated the Kaiser and got a Hitler. Following the defeat of Hitler, we may get a worse Hitler unless we destroy the soil out of which Hitlers, Mussolines and militarists grow." It is necessary that a man must disarm himself of his baser instincts. This is the effective solution of the universal disease of war.

Contribution of Jainism

The magic wand of Ahimsa can work miracles in our world, which looks rather upset due to the domination of dead-materialistic ideas. Jain thinkers have scientifically as well as elaborately expounded this noble principle of Ahimsa in their

sacred literature The great Jain Acharya Samant-bhadra says, ‘This Ahimsa doctrine alone is powerful enough to set at naught all sorts of difficulties and worries It has that marvellous and infinite power to raise this mortal man to his inborn status of Divinity and make him a Parmatman, equipped with infinite joy, knowledge, power and immortality.

Rise above self-interest

As long as we are selfish and look from our motive of self-interest, we cannot honestly proceed on the path of piety and purity. Our entire outlook has got to be changed We should remember Buddha’s words, who preached all objects are transitory like a lightning flash. Who knows that we may leave this mortal coil next moment ? The disease of heart-failure is an indicator of the frailty of our frame Jesus was right in explaining us that this world is not a place of permanent habitation, it is rather a bridge to pass on A Muslim poet says —

“Much safer is the house of next world than that of this one You should withdraw your wealth from here and place it in the next world ”

World is a waiting room

In fact this world is a temporary abode of ours. It is more or less like a waiting room Why not then spend our short span of life with love, affection and attitude of fellow-feeling for all Jain canonical literature has wonderfully explained this subject, and scientifically worked out the necessary details. I would recommend the seeker after truth to read ‘Purusarthsiddhi-upaya’ ably translated by Advocate Ajit Prasad Jain and the ‘Key of Knowledge’ by late Barrister C R Jain, the great scholar of comparative religion.

Liberal outlook :

In the intellectual sphere the application of this Ahimsa (harmony in thought) doctrine has brought about harmony and concord amongst warring disputants of various schools of thoughts. For instance in metaphysics the Sankhya school avers that all substances are permanent, but this view is contradicted by Buddhist philosophers. The seeker after truth finds himself in a fix as to which view is correct. Lord Mahavira by means of Omniscient knowledge saw through the secret of all things. He therefore laid down the Philosophy of Stand-point, which the moderners call the theory of relativity. The Statement of 'Sankhya school' is partially correct because from the view point of the substance of which the object is made, it is permanent, but there is also the other view which deals with the conditions or modifications of the objects, hence from this stand-point of modifications the object is also transitory. Thus the conflicting propositions become supplementary. This principle has the amazing efficacy of establishing intellectual unity despite apparent diversities.

This point can be easily grasped by the following example. A straight line six inches long is before us. The question is, is it a long or short line? No definite answer is possible. The line is long as well as short. One can ask how can a sane man talk such nonsense things? How can contradictory attributes reside in one object simultaneously?

We should not hurry in this matter, but pause for a moment and ponder over the problem. Reflection will reveal that the matter is very simple and interesting. If we draw a line seven inches long and compare with it, certainly our line is smaller. It is

longer also if we draw a line only two inches long and compare this with it. This simple formula can be applied to big problems. As the positive and negative electric wires, when combined give us radiance of electricity, similarly the harmonious union of conflicting expressions of various aspects of truths produces philosophical illumination.

Intellectual co-existence :

This doctrine has been teaching us the philosophy of Intellectual co-existence. It is now applied by our Prime Minister Nehru to solve political problems. By this intellectual application of Ahimsa doctrine mental concord is established. This liberal attitude of looking at and appreciating the objects is beneficial in all walks of life. Scientist Einstein's Theory of relativity has reaffirmed this principle of intellectual harmony.

The Hegelian dialectic appears to be supporting this very doctrine. Taking a comprehensive view of entire reality an impartial thinker will agree that truth is like a prism which presents various seemingly contradictory phases, but in fact all notions of reality are complimentary. Hegel holds, "Since reality is all-inclusive it comprises within it the state of being as well as not-being. Everything contains within itself its own opposite. It is impossible to conceive of anything without conceiving at the same time of its opposite." He further explains his point thus, "You cannot think of finiteness without thinking of infinity or of time without thinking of timelessness. A cow is a cow and is at the same time not a cat. A thing is itself only because at the same time it is not something else."

Study of Jain literature essential :

Great Jain thinker Swami Samantabhadra has clearly explained in his matchless and monumental

work 'Aptamimansa' this philosophy of Svadvad or intellectual harmony and has established how seemingly contradictory approaches of truth can be reasonably reconciled. Acharya Akalanka Dev and a host of Jain thinkers have worked admirably upon this topic. It is necessary that the aspirants, who are really in search of Truth should turn their attention to the study of vast Jain literature which contains valuable treasure for universal weal and everlasting bliss.

Now the intellectual firmament is free from the clouds of fanaticism and sectarianism. Several people are ready to accept Truth as their own without any hitch. Therefore the time is mature when scholarship should dive deep into the ocean of Jain literature and take out pearls of divine thought. These remarks of Dr Herman Jacobi, placed before the intellectuals of the Third International Congress of History of Religions, should now penetrate the hearts of the savants after truth all the world over, "In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India."

This point is undisputed that Ahimsa the path of piety and pity is not only preached in Jain canonical literature but the Jains mostly live upto the great ideal. The Jain scriptures elaborately explain and show us the way, whereby a worldly mediocre may by and by proceed on the path of perfection avoiding the pit-falls that enshroud the way of this pilgrim of Nirvana-liberation.

Ingredients of compassions •

All the good and great souls tell that compassion is the cardinal tenet of their creeds but it must be said that the Jain Teachers have scientifically

elaborately explained this subject. We have read in the Sermon on the Mount, "Blessed are the merciful, for they shall obtain mercy." Such sensible and ennobling sayings of sages constitute sacred literature, but what are the ingredients to be merciful needs to be explained. Jain books show that you should not destroy animal life. With a view to translate their affection for the small insects in water the filtering of water by cloth is enjoined. To avoid the destruction of moths, flies and other small creatures, night meals have been prohibited. Because every action is motivated by thought, mental purity is preached as indispensable. The cult of non-violence or otherwise rests chiefly upon the mental disposition. A vagabond with mischievous machinations and dispositions is charged with the offence of mental violence, although he might not have touched any living being. For attaining mental purity and sublimity the life must be properly regulated. A person whose mind is attached towards worldly objects cannot enjoy the peaceful mental attitude, which is blessed with Ahimsa. Evil intentions, slothfulness or negligence lead to the accumulation of sin.

Highest Ahimsa enjoins nudity :

The high standard of Ahimsa is observed by those who are bereft of all worldly possessions. Mauryan Emperor Chandra Gupta, the great grandfather of Ashoka, had become a nude Jain monk, for real nirvana cannot be had with material objects, which necessarily develop the feeling of attachment and aversion in the mind of the possessors.

Gandhiji, the great devotee of non-violence had the heart-felt desire to become a nude monk. When Churchill had called him naked Fakir, he did not take ill of it and had informed the then Prime Minister of England that it was a complement, for 'I would love to be a naked saint but I was not yet'

Shantisagar Maharaj's Sublime Sermon.

About four years ago the Head of Jain Hierarchy, Dipamber Jain Acharya, 108 Charitra Chakrawarty His Holiness Shri Shrinagar Maharaj, who was much venerated by persons like Mahatma Gandhi, had been pleased to tell me, "Look here, you want to achieve mental peace and equanimity, but it is impossible as long as you have made yourself captive by material objects. I tell you from my own experience that since I have renounced all worldly materials, my mind is free from fickleness and it is fully under my control. I can easily keep it busy in self-contemplation against all odds. How can outward agencies disturb the equilibrium of the soul which is engrossed in divine thoughts." His Holiness in his last message for all people enjoined upon us to shed away all fear and reflect upon the infinite mysterious powers of the soul everyday for at least fifteen minutes and practise the life of non-

violence and truth. His Holiness further added, ' If you go on repeating verbally 'food', 'food', several times, your appetite will not be satisfied unless you perform the actual act of taking meals, in the like manner mere talk of noble doctrines and spiritual values won't serve the purpose. You will have to faithfully follow the sublime virtues to achieve your objective "

Lust, luxury and licentiousness are dragging our mind to satisfy the animal passions. It needs superior mental training to control animal craving gradually by constant and sincere efforts as explained by the Masters—the Tirthankaras. We can thus advance on the path of moral plane

Food for inner-illumination

The aspirant should during the short period of meditation shun all worldly ideas. He ought to think of the fickleness of the world which is taking all our attention and energy. It has been explained by a Jain Yogin, Somodeva thus, "These life breaths draw the water of life like a water-wheel and leaving it outside, make the body empty. Death, the destroyer of all, acts with equal efforts on old and young, great and small. Another spiritualist observes, "Youth, home, cattle, wealth, wife, house, elephant, obedient servants, and sense pleasures are transitory like the rain-bow or the evanescent lightning. As a deer is killed by a lion similarly all beings are destroyed by death? There are numerous incantations, but none can rescue death. The astute Statesmen should instil this truth into their inner soul. Even when a man is stronger than an army, being protected by multitudes of kinsmen, millions of warriors and trusty followers with, all the resources of counsel, arms, and troops, he is brought under the sway of Death by the latter's messengers making him miserable and all alone."

Central truth :

This central truth ought to illumine every heart "My soul alone accumulates merit, it enjoys the various happiness of heaven, alone it destroys Karmas, alone also the soul attains to Moksha."

How significant are these ennobling expressions, "Let alone thy external possessions, even body with thee, will not accompany thee at death. Why dost thou suffer ever more from such fetters of delusion as wife and children and wealth and home appearing and disappearing in a moment?"

One must counsel with his conscience on the point, "The soul and the body are mixed up like milk and water. Each exists distinct from the other. They are not one. Wealth, home, son, wife, obviously exist separately. How can they be one?"

Never imagine that thou art composed of the body, because the body is utterly different from thee. Thou art consciousness, an abode of virtue and bliss, whereas the body, because it is inert, is an unconscious mass.

We should thus commune with our soul. Why are you enamoured of this body, which is a bundle of flesh, blood, pus and excreta and defiled by bones, fat and the like and has many outlets through which dirty matters flow.

Such reflections purify the mind of the aspirant and his soul becomes more and more healthy being freed from the malady of infatuation. One then attains balanced and equipoised outlook which is neither pained by penury nor puffed up by prosperity. Such noble soul can work miracles to elevate the wartorn world and effectively impart the message of love, service for universal weal. Bertrand Russel has said, "The individual, if he is filled

of the day is blind to the needs or the necessities of other fellow-beings. Kabir in his sarcastic style opens the eyes of mammon-worshippers by these touching remarks, 'Oh friend, why do you construct your house with high walls and big rooms. Don't you know that your body really needs a habitation for you only about six feet long?' We must therefore curb our inordinate desires and senseless aspirations for dead objects of the world.

Moral from a Jain painting .

I had been to the Jain cultural seat Sravanbelgola in South India, reputed all over the world for the Jain monolithic colossus of Gammateshwara, 57 feet high on the summit of a mountain. Upon the wall of the Jain monastery is a lovely painting. A mango tree is laden with best mangoes. A man of black colour representing his black mental disposition, wants to fall the whole tree and himself enjoy once for all the entire tree. The man with indigo colour, a little better than the said man is busy in cutting the big trunks of the tree. A bit better person with grey complexion chops off the big boughs of the tree. The fourth with orange colour disposition cuts off the small branches. The fifth having Lotus colour plucks only necessary mangoes. The sixth with white complexion representing noble disposition selects from amongst the fruits which are falling of their own accord. The black person with similar mental disposition looks like our greedy, selfish and heartless statesman and inventor of weapons of universal annihilation.

Our duty

— If we sincerely want to save humanity from destruction and total extinction we should educate the people by mass-contact tour, made by persons with character, integrity, and broad-vision and who have dedicated themselves to selfless service. They should have their hearts like the man of white complexion. Such internationalists, cosmopolitans and ambassadors of goodwill and piety should

wander all over the globe disseminating divine light be to all benighted persons, without distinction. In Indian history we see Ashoka or Samprati preaching the majesty and glory of Dharma, Law of piety, all over the world. The same mental attitude of preaching and propaganda work is the need of the hour.

Governments and religious institutions should vigorously work for this type of service of humanity and they should utilise all the blessings of science to educate and morally uplift the people. Cinemas, press, platform and radio and other means of propaganda should be employed to disseminate the essence of religion. Such elevating literature should be prepared and circulated as will easily ennoble the reader. By adopting this method of mental training and spiritualisation of outlook the terror of global war will subside easily.

Depend upon soul force :

People will then modify their selfish way and will work with heart and soul for universal good. The adverse circumstances and miseries of the path should not frighten us at all. We should rely upon the infinite power of the soul. We should not lose heart. Napoleon used to say, "If you restore confidence in the hearts of the people, they can work wonders."

We should depend upon our arduous effort and sincerely dedicate ourselves to the universal uplift programme with heart within and God overhead. We must remember Bhagwan Mahavira's Sublime message that celestial beings worship the Souls constantly devoted to Dharma-Ahimsa the Law of compassion.

Ahimsa and Aparigraha

Introduction :

There was a time, when Mahatma Gandhi's nonviolent struggle for independence had not yielded desired result, some top rank politicians and historians of India used to level the charge of India's political downfall and slavery upon the influence of Ahimsa taught by Mahavira and Buddha. In that period of peril and moral damnation Mahatma Gandhi was glorifying the Ahimsa doctrine and amazingly winning the hearts of millions of people by the application of Ahimsa in the field of politics. I am reminded of our great leader's veneration and high regard for Ahimsa doctrine when he spoke on the eve of Mahavira Jayanti celebrations at Ahmadabad in 1920 to the effect that Ahimsa had indescribable power if honestly and faithfully followed. It can not only bless us with political freedom but with our spiritual Nirvana as well. He also paid high tributes to Jain doctrine of Ahimsa and added that because of this ennobling message of Ahimsa, Jainism can become the Religion of the whole world.

Universal interest in Ahimsa :

Now, since India is free politically by virtue of the leadership of the hero of non-violence without any blood-shed, entire world's attention is focussed towards the efficacy of Ahimsa doctrine and we see that all countries are evincing great interest to fully understand the whole philosophy of Ahimsa; because in it they see the solution of the puzzling world problems, which appear to

destroy the entire fruits of civilization and culture at this critical juncture and when the dark clouds of global war are looming large over the sky.

Flaw in modern civilization :

Louis Fischer rightly observes, "We defeated the Kaiser and got a Hitler. Following the defeat of Hitler, we may get a worse Hitler. Unless we destroy the soil and seed out of which Hitlers, Mussolins and militarists grow?" The noble soul C F. Andrews once remarked, "One war follows another and there seems to be no escape. Surely there must be something wrong in Western civilization itself, which causes self-destructive tendencies to recur, without any apparent means of prevention."

Now the sense of civilization has undergone a great change. Poet Tagore therefore remarks that today's civilization really means efficiency in killing. He further observes that the use of Science for inhuman ends is the greatest insult to God.

Cause of Consternation :

This state of affairs makes all sober-minded and sensible people seriously active to find out some remedy, whereby this mad race after materials and piling up of horrifying armaments may be forthwith stopped and serene, peaceful and lovely atmosphere may bless our universe.

Selfish and short sighted war-mongers little care about the destruction and the indescribable havoc played by modern means of warfare. It was reported that the money wasted in the second global war was so huge that it would have improved the fate of millions of unfortunate people of the world. In our universe which consists of nearly 260 crores of people, each person would have got thirty

thousand rupees, but all the money was wasted, alas ! for human destruction.

Duke of Wellington had once observed, "Take my word for it, if you had seen one day of war, you would pray to almighty God, that you might never again see an hour of war."

President Prasad's appeal to Jain scholars :

The President of India, Dr. Rajendra Prasad in 1949 had expressed his desire that the Jain-thinkers who have understood the real significance of Ahimsa should enlighten the entire world in this period of universal annihilation because Jainism has explicitly and scientifically expounded the Ahimsa doctrine, which is much needed in this hour of universal distress and unrest.

Essence of Sino-Indian culture :

The Chinese scholar Prof. Tan-Yun-Shan had written to me in the year 1957 from Poet Tagore's University at Santinicketan as follows, "Ahimsa is the royal road to peace and Lord Mahavira was the *first and foremost* pioneer of this road in this world. Ahimsa is the message not of Jainism alone but also of great Indian and Chinese religions such as Buddhism, Hinduism and Taoism and Confucianism. I should say it is the element and essence of our Sino-Indian culture. It is also the kernal and nucleus of our Sino-Indian life."

Rishabhadev—The originator of Ahimsa Doctrine :

From historical point of view this message of Ahimsa was in fact taught to the world by the first Jain Tirthankara—Lord Rishabhadev. In the Rigveda we have reference of Lord Rishabhadev, who is known as the founder of Jainism. Prof

and advocated by the priest class. In the 'Shatpatha Brahman' priest class was advised to give up visiting Kashi, Videha and Magadh countries where animal sacrifice was prohibited and the warrior class was dominating

In the Upnishad period the warrior class gains the upper ground headed by kings Janak and Ajat-Shatru. In this age we observe an entirely changed outlook, for then people were not much interested in the sovereignty over the world; rather they attached higher value to Atma-vidya—the science of self-realisation. In this age we see the priest class moving towards prohibited countries like Magadh, Videh etc to learn about the science of self-realisation, from the warrior class who advocate the philosophy of Ahimsa. In the sixth century B C we see great figures Lord Mahavira and Buddha espousing the cause of Ahimsa.

Several Hindu Puranas i e. Kurma Purana, Markundeya Purana and others show that Lord Rishabhadeo founded Jainism, the religion of Ahimsa. He was a saint of very high order. His son was emperor Bharat after whom our country India is named as Bharatwarsha "वसुमातु भारत वर्षम्".

The excavations made at Mohen-jo-daro and Harappa show the influence of the founder of Ahimsa doctrine. The eminent Archaeologist R P Chanda had written in Modern Review that the material found in the said excavation was five thousand years old and that it shows the influence of Rishabhadeo, because the pose of the standing deities on the Indus seals resembled the pose of standing image of Rishabhadeo obtained from Mathura. The feeling of abandonment that characterises the the standing figures of the Indus seals, three to five (plate II, I, G, H) with a bull in the foreground may be the prototype of Rishabha

Father Heras who has made special study of these inscriptions and objects has come to the conclusion that the people of Indus valley civilization were Dravidians and that their culture was similar to that of Sumeria and Babilonia. These people have been depicted by the invading Aryans in uncomplimentary terms as slaves (दस्यु), black-coloured (ज्यामवर्ण), non-sacrificer (अयजन्), snub-nosed (अनास), soft language-speaker (दृत्रवाक्) observing other vows (अन्दित्र) and the like. Tamil work 'Tolkappaiyam' supports the above viewpoint.*

Originator of Ahimsa doctrine .

After Rishabhadeo the doctrine of Ahimsa was taught by twenty-three Tirthankaras amongst them the twenty-second Lord Neminath was the cousin of Lord Shrikrisna. After him the twenty-third Lord Parsvanath held the banner of Ahimsa. According to Jain logician Acharya Samantbhadra of the 4th century A. D. the Upanishada writers were influenced by Bhagwana Parsvanath.

य ईश्वरं विष्णुतत्त्वमसि ब्रह्म वनौचत तपोधना. शनोपदेशं शरणं प्रयेहिरे ॥

Lord Mahavira—Last Prophet :

Mahavira was the last Omniscient Lord, who espoused the cause of Ahimsa. His teachings show the way to international harmony and tranquility. The talented and reputed scholar Lokmanya Tilak had observed. 'Lord Mahavira again brought in to prominence the doctrine of Jainism. Jain religion was prevalent in India before Buddhism.' He further adds, "In ancient times innumerable animals were butchered in sacrifice... the credit of the disappearance of the massacre from the

* Vide Introduction of Tirukkural—by Prof. A. Chakravarti,
Madras

Brahminical religion goes to the share of Jainism ” Mahatma Gandhi had said, “If any body had developed the doctrine of non-violence, it was Lord Mahavira I request you to understand the teaching of Lord Mahavira, think over it and translate it into action ”

Buddhist work ‘Majjhamnikaya’ tells us that Lord Buddha had followed the foot-steps of Nataputta Mahavira. Buddha says, “Thus far Sariputta did I go in my penance I went without clothes, I ate my food from my hands... I accepted no invitation to a meal. I took no alms in pot or dish... I did not take fish nor flesh nor drink...”

Ahimsa as State-policy :

Ahimsa in that age had become state religion for a long period Chandra Gupta Mourya, the grandfather of Ashoka, was the devotee of Lord Mahavira and his Ahimsa doctrine When Ahimsa was the State religion, the country enjoyed all-round prosperity, progress and peace

Ahimsa preached abroad :

The apostles of non-violent cult had taken pains to preach the doctrine in far off countries They had been to Afghanistan, Persia, Syria, Arabia, Egypt, and Eastern Countries like China & Japan The Mitras in Persia and the Essenes in Syria had accepted the noble doctrine of Ahimsa. The junior Zoraster, who flourished about five hundred B C supported blood-less sacrifice Alexander had come accross nude non-violent philosophers termed as Gymnosophists He had taken with him a nude Jain monk when he left India. Foreigners came to India to learn the wisdom of the country The philosopher Pyrrho had visited India and had

studied from Gymnosophists, who were Jain saints

John Baptist, the teacher of Jesus, had abandoned meat and drink being influenced by the Indian teachers of non-violence Pythagoras was under the sway of this doctrine and he preached abstention from drinking and meat-eating

Jain view :

Jain view of Ahimsa enjoins not only compassion towards human or sub-human beings, but also abandoning even the thought of causing injury If you have evil thought to cause harm to others, you are said to have committed the offence of violence spiritually, although the idea may not have been translated into action physically Indian Penal Code shows that criminal offence rests upon the intention, which is technically known as 'mens rea'

Ahimsa, according to Jainism, has positive aspect also. It stands for maitri-love for all creatures—"सत्त्वेषु मैत्री" This 'Maitri' in Chinese is called *Jen* Its negative aspect is known as 'Pu-hai' In pursuance of Maitri for all living beings the Jains have opened charitable institutions even for the good of animals Pandit Nehru, in his 'Discovery of India' tells us, "In the third or fourth century B C there were hospitals for animals in the country This was due to the influence of Jainism and Buddhism, which lay emphasis on non-violence"

Chinese saint Mo-Tsu preached Chien-Ai or "love all" and Fei-Kung or non-aggression *

House-holder's Ahimsa

The Jain idea of Ahimsa for the householder is different from the one of the homeless

* Indian Review 1944

saint. The saint observes the vow without any limitations. But the house-holder has to discharge various worldly responsibilities. It is, therefore, impossible for him to follow the principle fully. He is required at least to abstain from intentional killing. He is also ordained to give up meat eating, hunting and similar other practices, which are associated with intentional destruction of life.

Vegetarianism

These days people argue about meat-eating on the ground that vegetable has life like cow, sheep etc; therefore if the advocates of Ahimsa don't see any harm in eating vegetables, in the like manner eating of meat of a dog or a hog cannot be objected.

This question was asked by some friends in Japan, where I had been to participate in the world religion Congress in September 1956. I said to my Japanese friends that this sort of logic will place them in a very awkward position. Supposing one takes to eating human flesh. How will you object? He will strongly assert that man also possesses life like the beasts. And if you are not kind to the animals, how can you question my way of living?

In case man takes to cannibalism, he ceases to be a man, rather he will rightly be renamed a devil. We should, therefore, act wisely. It is very unfortunate that people forget the noble idea of universal brotherhood and look things mainly from selfish motives.

It is further observed that the above line of argument is fallacious. Man should use his finer sense to decide his course of conduct e.g. mother is a woman. Wife is also a woman. Womanhood is common to both; but the civilized people and even barbarians in their behaviour observe the difference

Some doubts :

Those, who want to take shelter under the argument that life thrives upon life; and so man is following the laws of nature when he butchers animals for his palate, are depending upon false analogy. The rule of the jungle may guide a barbarian but it is not right for a civilized person to forget that he is much superior to the animals. Therefore, he should act in such a way as suits his noble and exalted position. The religious books speak of man as the best of God's creation. The best should not do the worst action of the uncivilized and unprogressive beasts. The Ahimsa culture fits with the fair name of a wise man.

Some people are alarmed thinking of the fate of the entire world if all people take to vegetarianism because of the scarcity of food stuffs. This fear is baseless, because all people cannot follow the sublime principle. It requires strong will-power and mental strength to control our passions and take to the life of Ahimsa. As water flows in a low level without any effort, in the same way people's mind generally falls an easy prey of carnal pleasures. As the water is taken to a higher level with aid of some power similarly, by determination and noble resolve alone people can resort to the ideal life and sublime conduct. Such people will always remain in a minority, hence the fear of scarcity of vegetable is baseless and superfluous.

A Japanese Professor's argument

A professor of science of the Kyoto university of Japan asked me a fine question. He said, "I am a professor of chemistry and can say with authority that meat and vegetables are same from the view-point of elements." I replied, "My friend, if you believe all objects as one element, excuse me, if one would suggest a man to change his diet for the food of beasts. From the view point of Chemistry

the things which we abhor to see will have to be eaten if we stick to your argument. Therefore, cultured man is required to see what is useful and good for his mental purity ”

Vegetarian food, according to Tolstoy is indispensable for mental purity. He had examined several men and women and had come to the conclusion that meat diet encourages animal-passions. Mahatma Gandhi also laid great stress upon simple vegetarian diet. He had said to a Chinese Professor, “You Chinese people are very artistic, but one thing I do not like is that you take too much meat ” The good professor humbly replied, “I will certainly try to be a vegetarian and will regard this as a happy memory of our first meeting * ”

Sub-divisions of Ahimsa

The Jain teachers have divided Ahimsa into four categories. The intentional injury (*सकल्पी हिंसा*) is to be abandoned without exception. The second division (*विरोधी हिंसा*) consists of violence towards tyrants and oppressors. A Jain layman or a ruler is ordained not to be a bully or an oppressor or a tyrant, but he should take a defensive attitude and should give a lesson to the mischief-mongers by heavy punishment so that they may not even dream of inflicting injury, pain or insult upon the innocent and harmless persons. A Jain may use his arms to punish the culprits and scoundrels, who disturb the peace of the society.

If one turns the pages of Indian History, he will find a host of chivalrous Jain people. The noble General ‘Chamundrai’, whose name is associated with the world famous 57 ft high monolithic Jain statue of Lord Gomateshwar, was a warrior of highest order although he was a staunch Jain.

* Sino-Indian Journal

In an inscription we read, "A braver soldier, a more devoted Jain and a more honest man than Chamundrai Karnatak had never been "

The third division (*आरभी हिंसा*) permits that violence, which occurs in cooking, washing, and other domestic duties. The last (*उद्योगी हिंसा*) is associated with unavoidable destruction of small insects in agriculture, industry and other means of earning one's bread. The central idea of Jainic Ahimsa is that you should try well to discharge your duties of a warrior, artisan, merchant, ruler etc. You should discharge your duty honestly and honourably with a humane heart.

APARIGRAHA .—

Solution of Economic unrest :

When the noble principles of truth, non-stealing, chastity and non-possession are added to Ahimsa doctrine, we have five-fold vows called 'Pancha Vratas'. As a matter of fact the whole code of moral conduct is summarised in Ahimsa, but for the information and enlightenment of ordinary people the five-fold vows are explained. Amongst these vows the last one, which enjoins to limit our possessions, is of immense use to solve our present state of economic unrest and financial difficulties. The Jain teachers ask us to try our best to lessen our needs as far as possible. They have strung a note of warning that our chase after dead materials and mammon worship will not bless us with real peace and satisfaction, after which all are striving and struggling.

Control inordinate desires :

Satisfaction is a mental state. The wise obtain full satisfaction in few necessary objects. Our inordinate desires disturb our mental peace and

Jain sage Swami Gunbhadra says, "Oh man ! just think for a moment as to how long you will remain in this body. Everyday you play the role of a dead person while you are asleep and only when you are awake you put on the form of a living fellow."

"Just see that the pan of a balance which is loaded goes down and the lighter one rises up, similarly a person possessed of the burden of the worldly objects will go down and the fellow with few objects will rise up."

A Jain Tirthankara Kunthanath while renouncing his royal pleasures and vast kingdom explained as to why he was giving up priceless treasures and becoming a saint. He said, "I have enjoyed the best worldly pleasures but I could not get lasting peace and real satisfaction, the more I enjoyed, the more my desires increased like fire by means of fuel. Therefore, to obtain life of immortality and everlasting bliss, I am becoming a homeless hermit"

वृष्णार्चिषः परिदहन्ति, न शक्तिरासा इष्टेन्द्रियार्थं विमवैः परिवृद्धिरेव ।

Path of Peace

If we really want peace, we should lessen our needs, curb our desires and limit our possessions. In this way the economic problem will be solved automatically. A bird equipped with two feathers soars higher and higher in the sky, so also a soul equipped with Ahimsa and Aparigraha will rise in the spiritual sphere and attain Divinity.

Deep study of Jain works essential

In this connection I would like to suggest the various thinkers and scholars of all parts of the world to very kindly devote their time to the study of vast Jain literature, wherein marvellous material for individual and universal

advancement will be found. Last year our President Dr Rrjendra Prasad had highly spoken of the priceless Jain literature and the utility of its study. The erudite German scholar Dr. Jacobi's views placed before the International Congress of History of Religions, are worthy of note, "In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and therefore it is of great importance for the study of philosophical thought and religious life in ancient India."

French scholar Dr A Guernot's remarks are very significant, "There is very great ethical value in Jainism for man's improvement. Jainism is very original, independent and systematic doctrine. It is more simple, more rich and varied than Brahmanical systems and not negative like Buddhism."

It is hoped that we shall be utilizing the two oars of Ahimsa and Aparigraha—non-violence and non-possession to protect our boat of life from sinking in the deep sea of transmigration and lead it to the harbour of immortality and everlasting bliss. May the sublime message of Jain saints and seers illumine every heart to attain spiritual independence, the ultimate goal of life.

Anekantvada and Syadvada.

The doctrine of Svadvada or the philosophy of many-sided aspects is a valuable contribution of Jainism to world-thought. This doctrine is also termed as Anekantvada. In fact every substance consists of infinite attributes. The philosophy which deals with the consistent and complimentary description of these attributes is known as the doctrine of Syadvada.

Its Meaning :

The word 'Anekantvada' consists of three words, 'Aneka' (अनेक) 'Anta' (अन्त) and 'Vada' (वाद). 'Aneka' means many; 'Anta' signifies attributes and 'Vada' means description. Therefore the whole word means discription of many-fold attributes. In Syadvada we have also the similar idea. It consists of two words, 'Syat' and 'Vada'. This 'Syat' suggests the existence of infinite attributes, although the expression asserts about a particular attribute. 'Syat' suggests that from a particular stand-point the truth reveals itself in a particular form. From other view-point the same substratum appears to possess other attributes.

Thus Syadvada deals with truth having many-fold-aspects. With regard to the description of substratum or its attributes, it deals with particular aspects, but does not deny the existence of other attributes or qualities.

Applicatoin of co-existence in philosophy :

In fact in the world of philosophy this doctrine adopts the policy of 'co-existence'. As in

decision is arrived at. Here in Syadvēda we have definite assertion from the particular view-point e.g. a substance is perishable from the view-point of its ever-changing modifications. This assertion is definite. The same object is above change and is permanent, if viewed from the stand-point of the material out of which it is composed. This view also is definite.

A piece of paper is burnt in the fire. From the view-point of the paper it is destroyed for we don't see its existence, but the particles, rather the matter which was present in the form of paper is not destroyed. It exists in another form. Everybody feels that what is existent cannot be non-existent. This statement has partial truth, because from the point of modifications every moment the conditions are undergoing change. The ocean from the point of water looks the same always but from the point of its everchanging waves it cannot be described as without any change. Thus in Syadvada doctrine there is no place for scepticism. Every prediction is definite and precise.

Harbinger of Harmony

This Syadvada philosophy establishes harmony and order in our worldly life. Swami Samantbhadra explains this point clearly. He says truth or substance undergoes change every moment from the view-point of the conditions or modifications. Peeped from the peak of this transitoriness there is nothing in the world, which is out of the grip of the doctrine of impermanence. Therefore Buddha rightly observes the fickleness of all objects (सर्वं क्षणिकं). If this view owes its allegiance to the Syadvada doctrine that is all right, but if it does not acknowledge the other view-point of stationariness or permanence, chaos and complications will come in our way. Samantbhadra Swami says that one-sided adherence to the doctrine of momentariness will

lead to a state of chaos and confusion, e.g. somebody is murdered. 'The person who had the *mens rea*—' the evil intention to murder, disappears and the person who brought about the murder is a new figure from the philosophy of 'Kshutkavada'. The murderer disappears next moment and another fellow is born who undergoes punishment and so on. This places us in a very unsettled situation.

Supposing X gives his watch to Y and Y does not return it saying that the watch, the lender, the borrower all are changed in a moment, therefore there is no need of returning the watch. This sort of jugglery of words will disturb social harmony. Hence Jain sages have said that chaos and confusion result by holding one-sided view.

Suppose one sticks to the philosophy of permanence, 'Nityavada' and denies the existence of other-view-points, all our affairs of the world will be upset, for if there is no change why to struggle and strive for progress, progress itself suggests change from the worse to the better condition. Chamber's dictionary explains progress—'a going forward or onward, advance, improvement of any kind'. How can we have such progress if we honestly and faithfully follow this school of philosophy that there is no change absolutely in the world?

Syadvada as arbitrator

Therefore, Syadvada acts as an arbitrator amongst these two schools holding conflicting and diametrically opposite views giving an award that the conflicting views should not be taken to an extreme, since truth resides in both. From the stand-point of substance or the material, the object is not in the clutches of change but from the view point of modifications every object is under the jaws of change. Therefore, it is right to say that object is subject to change from the view-point of

modifications, it is permanent from the view-point of the substance, therefore both the schools are correct, if they become friendly and adopt the synthetic attitude of compromise.

Some objections examined :

Some thinkers like Shanker and Ramanuja see contradiction in the above statement. Jain logician Anant Virya replied to the effect that reality consists of positive and negative assertions, therefore we should be faithful to reality. We cannot change the nature of objects. Our duty is to describe the reality as we experience it. Our thinking cannot effect the nature of the objects. Supposing people pass a resolution that the sun has no right to always rise in the East, other directions also should have the blessing of having the sun's rise, do you think that this sort of suggestion or thought will any way change the sun-rise from East to the other directions? Certainly not, therefore it is fair on our part to describe reality in its naked majesty without fear or favour.

Truth is not one-sided, therefore, one-sided view is sure to go against truth and reality. Let us have another example. You cannot describe that your rope five inches long is small or a big one. It can equally be predicted big as well as small. When compared with three inches long object, the rope is longer but the same rope is smaller when described from the view-point of the object which is six feet long; although we feel that one thing cannot possess the quality of smallness and otherwise, but we can't help it.

Example of Buddha :

This instance will clear the point well. It is said, Buddha was the son of king Suddhodhan. He was the father of Rahul, and husband of

princess Yashodhara. He was the brother of Deodatta. When we speak of Goutam Buddha as the son of his father Suddhodhan, it does not mean that Buddha is only the son and he cannot be called a brother, a father or a husband. Although fatherhood, brotherhood etc are terms which have different meanings and connotations they find place in one object Gautam Buddha. Buddha can be described thus, Buddha is a son. Buddha is not a son. He is a father. He is also not a father. These apparently opposite-looking predictions cannot be challenged. Buddha is a son from the view-point of his father only. He is not a son from the view-point of his wife Yashodhara, brother Deodatta and boy Rahul. Therefore the assertions that Buddha is a son and Buddha is not a son are both correct.

For want of suitable word we have to say that we cannot simultaneously describe the positive and the negative attributes or relationship of Buddha. Due to the bankruptcy of vocabulary, both the relations cannot be simultaneously described. Therefore from this view-point we have to say that Buddha is indescribable so we come across this third way of prediction 'indescribable'.

Indescribable prediction is not absolute :

Some philosophers describe reality by the word 'indescribable' (अव्यक्त) and also say that reality cannot be described by any word. Samantbhadra doesn't agree with this stand. If the object is indescribable how do you describe it by using the word indescribable? He says in his 'Aptamimansa' "अवाच्यैकान्त्येयुक्तिः नावाच्यमिति द्रव्यते — those who take the view of one-sidedness with regard to indescribable nature, cannot properly use the word indescribable. This kind of expression is similar to the utterances of a fellow "My mother is a barren woman (मदा नै वंश) and 'I have taken a vow of silence (अहं मौनी)"

These statements are contradictory, therefore one-sided assertion would not serve our purpose of describing reality.

Seven-fold predictions :

According to the law of permutation and combination, the said three predictions about Buddha, that he is a son, that he is not a son, that he is indescribable, we come to other four more combinations, which are called seven-fold logical prediction—'Saptabhangi'. These four predictions will be, Buddha is a son and is not a son, when described successively. This is known as Asti-Nasti-prediction. Similarly we get Asti-Avaktavya and Asti-Nasti-Avaktavya. When we think Buddha as a son and at the same time think of his attribute indescribable, explained above, we come to the attribute 'Asti-Avaktavya'. When we describe him as a son, as not a son and as indescribable, our mode of expression will be 'Asti-Nasti-Avaktavya'.

Hegel's view :

Philosopher Hegel seems to support this Syadvada system of thought. He says, "Every-thing contains within itself its opposite. It is impossible to conceive of anything without conceiving anything of its opposite. A cow is a cow and is at the same time not a cat. A thing is itself only because at the same time it is not something else. Every thesis for an argument has its anti-thesis. The truth lies on both sides of every question. The truth is either sided. All nature is a reconciliation of opposites".

Parable of the blind :

Acharya Amritchandra explains this doctrine by citing the example of seven blind-born persons. When they came across an elephant, each got contact with a particular limb of the animal and began

become un-essential or secondary. This process of thinking and expression undergoes a change like the tightening and loosening of the rope by the milk-maid

Appreciation by scholars :

In ancient India, when sectarianism and fanaticism were rampant some Indian writers had cruelly discarded and condemned this priceless treasure of sublime approach to truth; but these days due to contact of East and West, eminent scholars come forward to appreciate the doctrine of Syadvada in glowing terms, without any hesitation or hitch. The Hindu University Prof. P. B. Adhikari, Head of the philosophy department observes, "It is this intellectual attitude of impartiality without which no scientific or philosophical researches can be successful, is what Syadvada stands for. Even learned Sankaracharya is not free from the charge of injustice that he has done to the doctrine Syadvada emphasises the fact that no single view of the universe or any part of it would be complete. There will always remain the possibilities of viewing it from other stand-points "

The erudite Vedic scholar Dr Ganganath Jha's words are very significant, "When I read the refutation of this Syadvada by Sankaracharya I had come to the conclusion that the doctrine of Syadvada is very sound and that the Acharyas of Vedanta have failed to understand it. I am sure if Sankara had taken the trouble to study the Jain scriptures, he would not have taken the pains to criticise this doctrine "

In fact an impartial thinker's admiration for the doctrine increases, the more he dives deep into its beauty. Poet Dhananjaya says, "The voice of a person shows that he is free from fever similarly the

Swadada doctrine establishes the fact that the Jain Tirthankaras are free from mental flaws.

Doctrine revealed by Omniscients

The great poet Jināsena, the author of Sanskrit Mahapurana observes that this Swadvada doctrine is sufficient to prove that its propounders—the Tirthankaras—must have been equipped with omniscience, for, without the all embracing knowledge of all the attributes and substances one could not have revealed this marvellous solution of all the philosophical riddles and tangles.

In Majjhimi-Nikaya we find the reference of the omniscience of Lord Natarputta Mahavira. Hearing this Buddha says—*न च न बुद्धो ब्रूते*—I like this thing. He does not speak any word against the omniscience of Mahavira. This is sufficient to show about the omniscience of Lord Mahavira, who preached the doctrine of Swadada or Anesantavada. According to the Logician Akilanka, Lord Rishabha-dev and all the remaining Tirthankaras had expounded the glory of Swadvada; therefore they must have been equipped with that all embracing unique knowledge called Kevalgyana (ॐ नमः).

Tribute to Western scholars

The Western scholars like Jacobi, Thomas and others are to be thanked for bringing into light this glorious doctrine. Otherwise the dark and dismal clouds of sectarianism and pettimindedness would have enveloped the glory of this lustrous doctrine.

Our duty

The need of the hour is that intellectuals, who love and value Truth, should deeply study the works of Jain Acharyas viz Swami Samanta Bhadra,

Akalanka, Vidyanandi, Prabhachandra, Manakyanandi and others to understand the doctrine of Syadvada and its application to solve the conflicts amongst various philosophers.

In our wordly life also this doctrine is of utmost importance, because it tells us to keep in view the view-points of other persons. This attitude of impartiality will solve a number of problems, which spring up simply because we do not take care to attend to the other's point of view.

The Jain Teachers have given these three gems for peace and bliss— (1) Ahimsa – Universal Brotherhood, (2) Syadvada or Anekantavada— Universal out-look and (3) Aparigrahavada— abandonment of all material objects and Self-Realisation.

May the universal out-look of Syadvada glorify the entire world

Karma Philosophy

at the helm of affairs. He creates, destroys and recreates. The entire world dances attendance to His sweet wishes. He is Omnipotent, Omniscient and Enjoyer of transcendental bliss.

The Jain philosophers do not agree with the idea of a Supreme being, guiding the destinies of all things, since it does not stand to critical examination and logical interpretation. Impartial study and mature thought lead us to the conclusion that this world full of sufferings, barbarities and inequalities cannot be the handiwork of a Good, Happy, Omnipotent and Omniscient God. The observations of the great scientist Huxley deserve special attention in this respect.—

“In my opinion it is not the quantity but the quality of persons amongst whom, the attributes of divinity are distributed, which is the serious matter. If the divine might is associated with no higher ethical attributes than those which obtained among ordinary men, if the divine intelligence is supposed to be so imperfect that it cannot foresee the consequences of its own contrivances; if the supernal powers can become furiously angry with the creatures of their omnipotence and in their senseless wrath destroy the innocent along with the guilty. or if they can show themselves to be as easily placated by presents and gross flattery as any oriental or occidental despot, if in short, they are only stronger than mortal men and no better, then surely it is time for us to look somewhat closely into their credentials and to accept none but conclusive evidence of their existence”.*

This world cannot be the creation of a benevolent and good God, for it presents a poor picture of the abundance of misery and calamity as the lot of the majority of its creatures

* Science and Hebrew Tradition, page 258

The argument that every object has a creator, is not of universal application, for we do come across several objects e g, space, which are self-existent and which do not need any outside creator to bring them into being. When the world-creator is said to be self-existent, why not the same logic be equally applied to other objects as well ?

The rational mind is at a loss to understand as to why Perfect, Pure, Independent, Omniscient and Benevolent Superbeing is supposed to be interested in the manufacture of filthiest substances like urine, faeces in the stomach. The very idea is abhorring and shocking that the Almighty Lord keeps himself engaged in the human or sub-human stomachs and intestines.

It is said this work is the outcome of purely, physical and chemical processes operating into the body, why not then likewise arrive at the incontrovertible conclusion that this universe is independent of the world creator and that it is self-existent ?

In this connection these words, it is hoped, will banish the delusion with respect to the creation theory —

“We should like to see this supreme benevolence that feeds ravens, making some mark in the human order, helping or halting wisdom to lessen the world old flow of tears and blood, guarding the innocent from pain and privation, snatching the woman and child from war-drunk brute, or what would be simpler and better preventing the birth of the brute or the germination of his impulses. Just this has always been the supreme difficulty of the theologian. Even today we gaze almost helplessly upon the wars, the disease, the poverty, the crimes, the narrow-minds and stunted natures, which darken our life. And God, it seems, was busy gilding the sunset or putting pretty eyes in peacock’s tails.....

Religious writers say that God permitted the war on account of sin. The motive matters little. Such 'permission' is still vindictive punishment of the crudest order. What would you think of the parent, who would stand by and see his daughter outraged, while fully able to prevent it? And would you be reconciled, if the father proved to you that his daughter had offended his dignity in some way?"

Jain view-point :

Thou art indeed just, Lord ? if I contend
With thee, but, Sir, so what I plead is just,
Why do sinner's ways prosper ? and why must
Disappointment all I endeavour end ?

Wert Thou my enemy, O Thou my friend,
How wouldst Thou worse I wonder than Thou dost
Defeat, thwart me ? Oh, the sots and thrills of lust
Do in spare hours more thrive than I that spend
Sir, life upon Thy cause ..*

Due to these failings, the Jains believe in God, who is Omniscient, who is Passionless and who enjoys the Bliss of Perfection, and who does not bother about the creation or destruction of the world. The manifold conditions of sentient beings are due to fruition of Karmas acquired by the Jiva in the past.

Nature of Karma

The mundane soul has got vibrations through mind, body or speech. The molecules which assume the form of mind, body or speech, engender vibrations in the Jiva, whereby an indefinite number of subtle atoms is attracted and assimilated.

* J R Hopkins,

Reproduced by Jawaharlal Nehru in his autobiography

by the Jiva. This assimilated group of atoms is termed as 'Karma'. Its effect is visible in the multifarious conditions of the mundane soul. As a red-hot iron ball, when dipped into water attracts and assimilates its particles, or as a magnet draws iron filings towards itself due to magnetic force, in the like manner the soul, propelled by its psychic experiences of infatuation, anger, pride, deceit and avarice, attracts karmic molecules and becomes polluted by the karmas. The psychic experience is the instrumental cause of this transformation of matter into a Karma, as the clouds are instrumental in the change of sun's rays into a rainbow.

When Karmas come in contact with the soul fusion occurs, whereby a new condition springs up, which is endowed with marvellous potentialities and is more powerful than the atom bombs. One can easily imagine this awe inspiring power of Karmas, which has covered infinite knowledge, infinite power, infinite bliss of the soul and has made a beggar of this very soul, who is no less than a Paramatman (Perfect Soul) by its intrinsic nature. Psychic experiences of anger etc cause the fusion of Karmas and these Karmas again produce feelings of attachment, aversion or anger etc, thus the chain of karmic bondage continues ad infinitum.

* In Sanskrit literature 'Karma' signifies 'action' but in Jain Philosophy this term has different connotation. It consists of the multitude of molecules (Karmic Varganas) which are assimilated by the Soul due to its thought-activities connected with attachment or aversion. Since these special types of molecules are attracted by the vibratory 'activities' of the Soul they are termed as Karma. No other system of thought has interpreted the term in the above manner. The matter assuming the form of Karma does not lose its natural attributes since neither the object nor the attributes are destroyed because they are eternal. Only the conditions are transitory.

Saint Kundakunda's words are worthy of note . "To a Jiva in Samsara desire and aversion will naturally occur On account of these states Karmic matter clings to the Jiva The Karmic bondage leads the Jiva through the four Gatis or states of existences Entering into the Gati, Jiva builds up its own appropriate body, being embodied he gets the senses Through the sense-objects, objects of the environment are pursued From perception appears desire or aversion towards those objects, and from desire the cycle beings again. Thus desire brings Karma, Karma leads to Gati, Gati means body, body implies senses, senses lead to perception and perception again to desire or aversion and so on ad infinitum But the cycle ends in the case of Bhavya Jiva (Liberable Soul), where as it is unending to the 'Abhavyas'. But it has no beginning in either case..."*

When the husk of paddy is removed from it, the rice loses its power of sprouting; likewise when the husk of Karmic molecules is severed from the mundane soul, the resulting perfect Jiva cannot be enchained by the regermination of Karmas The nature of soul, entangled in the cobweb of transmigration can be understood easily, when we divert our attention to the impure gold found in a mine The association of filth with golden ore is without beginning but when the foreign matter is burnt by fire and various chemicals, the resulting pure gold glitters, in the like manner, the fire of right belief, right knowledge, and right conduct destroys the karmic bondage in no time. If the fire of self-absorption is intense, the work of destruction can be achieved within a span of 48 minutes This destruction doe not mean complete annihilation of the atoms, but it denotes the dissociation of karmic molecules from the soul

* Panchastikaya Samayasara

Translated by Prof A Chakravarti PP 137-38

Main Divisions

When the Jiva has noble thoughts of love, sympathy, compassion and the like auspicious or agreeable Karmic matter clings to the Soul. When the period of fruition occurs the Soul is placed in favourable circumstances and it enjoys superb pleasures of the world. On the other-hand a person possessed of callous heart derives pleasures in the distress and agony of the miserable Soul. He is not moved by the pitiable plight of the sick, disabled, hungry, decrepit or the distressed, whereby inauspicious Karmic matter is accumulated and consequently the Jiva suffers pain, and untold miseries, and does not obtain desired peace and happiness. Thus it is quite clear that we can carve our glorious career by leading the life of piety and purity or mar our joy and happiness by indulging in carnal pleasures and fiendish or nefarious activities. The pleasure or pain obtained by means of auspicious or inauspicious Karmas lasts for a limited period. Its duration and intensity depend upon the pitch of our disposition, when our Soul had accumulated the karmic molecules by mental or vocal or physical activities or vibrations. It is to be noted that our world is full of infinite molecules ready for being transformed into Karmas, the source of Soul's bondage. The advanced Souls, equipped with balanced mental outlook stop the Karmic influx and they destroy the already accumulated Karmic filth by means of concentration and penance. Thus the Soul enjoys perpetual bliss of liberation. This state of perfection is the outcome of one's own efforts. No outward agency can be depended upon to achieve the objective. The pleasure derived from senses due to the operation of 'Punya-Karma' cannot stand in comparison with the infinite happiness of the liberated Atman. Truly speaking Soul is the real repository of Anand—happiness, but the perverted Soul is obsessed with the false notion of seeking its pleasure in dead objects of the world. When

the Karmic clouds disappear the spiritual Sun shines with amazing brilliance and all the infinite attributes of power, happiness, knowledge and the like bless the Soul. These Karmas have been classified into eight kinds—(1) **Gyanavaraniya Karma** which obstructs knowledge. (2) **Darshanavaraniya Karma** which obstructs that form of consciousness which precedes knowledge. (3) **Vedaneya Karma** which enables the soul to have sensations of pleasure or pain through senses. (4) **Mohaniya Karma**, the ring leader of Karmas, causing delusion and perverted view of self and non-self. (5) **Ayuh Karma** determining the length of life in a particular body. (6) **Gotra Karma** causing birth in high or low family. (7) **Nama Karma** is responsible for physical forms, complexion, constitution etc. of the body. (8) **Antaraya Karma** acts as impediment in the acquisition of objects and their enjoyment by means of senses.

- (1) The Gyanavarana Karma acts as hindrance in the attainment of Omniscient knowledge, the inherent and natural right of every soul. It has been compared to a curtain, which obstructs the vision of our desired objects enveloped thereby. If the curtain is too thick no vision is obtained, but if the same is thin some view can be had of the things covered, in the like manner this Gyanavarana Karma has its operation with respect to knowledge—the special characteristic of every soul. Due to this very Karma we come across innumerable differences in the faculty of comprehension amongst the mundane souls. When this karma is destroyed the soul is blessed with omniscient knowledge.

This karma is accumulated by such activities or mental dispositions, which are associated with the heinous habit of directly or indirectly obstructing the light of knowledge. This knowledge-obstructing activity results in the state of utter ignorance, e.g. some one con-

ccals his own knowledge and learning, although respectfully requested by the deserving disciple, thinking that if the disciple becomes learned no one will take care of himself or with similar other malicious motive, or if he makes false imputations against the correct and useful discourses of some learned persons or if he misguides wilfully the aspirant of Truth or if he puts impediments in the study of others or if he is possessed of the feeling of vanity for his poor learning etc, he will draw such karmic molecules which will cover his intellectual capacity and make him unwise. It has been said that if one freely imparts knowledge to others, he will become an intellectual of high order. The rule of cause and effect uninterruptedly works in the field of karma and its accumulation. This is consistent with reasoning and mature thought that the effect will be in accordance with the cause. One who sows the seed of an orange tree cannot get the grapes at the time of harvest. This very principle works in the domain of not only 'Gyanavarana-Karma', but all karmas in general. It is therefore our duty to keep ourselves away from the nefarious acts of polluting the genial and beneficial current of knowledge, otherwise we shall be in the grip of terrible ignorance as is visualised amongst the beasts, the idols of ignorance.

- (2) 'Darshnavarana Karma' is accumulated by the soul if the aforesaid evil practices refer to the obstruction regarding the faculty of perception. e.g., a gate-keeper hinders the entrance of some visitor to the residence of a dignitary, similarly this karma comes in the way of obtaining perception of the objects of the world.
- (3) 'Vedanīya-Karma' is responsible for our sensations of pleasure or pain through the medium of senses. The sensation of pleasure is not the

experience of spiritual happiness for the feeling of pleasure obtained by the operation of this vedaniya karma is not real. It is in fact artificial, spurious as well as deceptive, e. g. a person enjoys the sweetness of the small quantity of honey applied to the extremely sharp edge of a sword and ultimately meets the tragedy of his tongue being severely wounded. The joy of relishing the honey drop is like the enjoyment of our carnal pleasures, which are obtained when favourable Vedaniya karma operates. This type of karma is termed as Sata (सत्ता) Vedaniya or agreeable vedaniya karma. The reverse variety of this Vedaniya is called as Asata (असत्ता) Vedaniya or the afflicting Vedaniya karma. The sensation of indescribable agony, when a person is severely wounded or is chopped into slices or he is burnt in a furiously burning furnace etc., is the effect of this karma.

The seed of painful experience is sown by such sinful activities e. g. to inflict pain upon others with evil intentions, to resort to the cruel habit of hunting, meat-eating, to remain morose, keep a weeping face and always shed tears in the memory of some dear departed soul or other object, to remain in unhappy temper, to do acts of violence which cause pain to other beings etc. The unhappy lot of the unfortunate people or the animal world is due to the operation of this disagreeable karma. Modern pleasure-seeking economic man is busy in inventing weapons of destruction. As a matter of fact he is digging his own grave and sowing the seeds of his impending destruction and untold misery.

If the soul indulges in the service of all living beings, remains pious, charitable, sympathetic, compassionate, leads the life of renuncia-

tion and self-control, keeps the company of the saintly figures, tries to alleviate the sufferings of persons placed in untoward and abominable environments etc he accumulates the 'sata' vedaniya karma. On the other hand the devilish activities are sure to lead to distress. Merciful life definitely results in the happiness and spiritual advancement of the soul.

This Vedaniya Karma is almost lifeless if the monarch Mohaniya Karma does not lend its assistance to the operation of this Karma. In the scriptures it has been explained that although this Vedaniya belongs to the group of 'Aghatiya' (अघातिया) Karma, it acts with greater vehemence to cause trouble to the mundane Soul. Omniscient Arahant destroys this Mohaniya Karma along with Gyanavarna, Dharshna varana and Antaraya, therefore the existence of the Vedaniya is not in a position to disturb the infinit bliss of the Lord. This Vedaniya is compared to a dog, who appears to be extremely ferocious and violent at the residence of his master but in other places he looks almost helpless. Similarly as long as this Mohaniya Karma — the uncrowned king of Karmas exists Vedaniya can cause indescribable trouble to the Soul but without this master Mohaniya, Vedaniya becomes poor and lifeless like a dead lion.

- (4) 'Mohaniya Karma' is at the root of all miseries. It is the main power to get the wheel of transmigration move on ceaselessly. It has been compared to an intoxicant liquor whereby the drunkard becomes senseless and that his discriminating faculty of right and wrong, good or bad becomes dormant and inoperative. His faculty of judging between beneficent and pernicious path is paralysed and so he looks like a spiritually insane person. We see that a mentally

sick fellow fails to distinguish between his mother and his wife, father and son, nectar or poison, in the like manner the Soul dominated by this mischievous Mohaniya, utterly forgets the fact, that the intelligent Soul is not the slave of the senses, lust or passions. The self is the master of the entire world and is equipped with boundless knowledge, infinite joy, infinite power, and other virtues, which are found in Parmatman. Thus Karma deadens the discriminating faculty of the Soul and so the person caught in the cob-web of deceptive objects of the cosmos, roams about like a thirsty deer running after a deceptive mirage in some desert to quench its thirst but to no purpose.

Its sub-division 'Darshan Mohaniya' obliterates the right perspective of objects and engenders perverted outlook about Truth, Teacher, and the Path of Liberation. It blurs the faculty of right faith, which is the chief ingredient to attain one's own divinity and immortality. The operation of this Karma can be comprehended from the fact that although a person equipped with amazing intellectual attainments and extra-ordinary faculties he falls an easy prey to religious fanaticism, bigotry and short-sightedness in his scientific approach to truth. Due to this Karma the self becomes devoid of that marvellous faculty which acts as a touch-stone to differentiate between real and spurious gold. It is remarkable that a man of poor resources and very ordinary intellect may attain the priceless power and treasure of right-belief (Smayak-Darshan), if this Darshan Mohaniya Karma is not operating, but even the wisest is devoid of this faculty indispensable for Nirvan if this Karma functions. The causes of this Darshan Mohaniya Karma have been enumerated as follows.— Casting false aspersions upon the

adorable omniscient spiritual victor God Jinendra—the main source of inner illumination and enlightenment, misrepresenting the Dharma propounded by Lord Jinendra, Speaking in derogatory language about the monks, who are the pilgrims of liberation, Misleading the world by propogating that evil practices lead to happy consequences In short such activities which act as impediments in the way of attaining right-belief cause inflow of this Karma

Its counterpart is 'Charitra Mohaniya' which comes in the way of adopting the right conduct When the heart is poisoned with this Karma a person fails to follow the path of sense-control and morality, which are essential for advancement on the moral plane It is said that a person stung by the venom of a cobra eats bitter leaves of a Neem tree with great pleasure, likewise a person affected by this Karma takes pleasure in vicious life, immoral conduct, depravity of manners, heartlessness, backbiting, harbouring illwill and mischievous dispositions to cause distress to the noble, good and harmless persons, and leads unbridled life of a libertine, a brute or a savage Therefore the aspirant should try to destroy 'Darshan Mohaniya' as well as Charitrava-Mohaniya and attain right belief, right conduct and right knowledge which combined lead to perpetual peace .

- (5) The Ayuh Karma makes the Soul captive in a particular body for a limited period in the four conditions of life. Due to this Karma a person enjoys long lease of life or prematurely dies Those who have accumulated auspicious Karmas enjoy long life in human form or as a divine being, but one who plays the role of rogue lives in hell for a very long period and undergoes untold miseries The example of a clock helps

us in comprehending the nature of this Karma. When we wind a clock it moves on and indicates time but if it is disturbed its winding screw gets affected and the clock stops all of a sudden. In the like manner a Soul inhabits a particular body in accordance with this Ayuh Karma but if we disturb the operation of this Karma the Soul soon stops breathing and departs to occupy another body, which has been pre-arranged by this very Jiva by his dispositions. Premature death also takes place when a person is poisoned, or is haunted by some serious type of disease without getting medical aid or his body is hewed with some weapon. Thus his span of life is cut short. This type of death is called 'Akala Maran' or 'Premature death'. With respect to this Ayuh Karma it is to be noted that a Jiva assumes the form of a beast, if he adopts deceitful, crooked & cunning devices to mislead others. Acharya Umaswami in Tatvartha. Sutra says that 'deceitful practices are the cause of rebirth in the form of beasts'. One devoted to mammon worship and inordinate greed becomes a hellish being and suffers untold miseries for a very long period. Birth as a heavenly being is the result of good conduct and compassionate life. One who leads pious life, controls his passions, and possesses unblemished character accumulates Punya karma, which takes the soul to the land of gods, where undreamt of happiness is experienced for a very long period * To be reborn as a man it is nece-

* Can it be said that the soul vanishes away at death? Far from it, the pure soul goes hence to a place that is glorious. The sensual soul for instance goes to the body of an ass the unjust or tyrannical soul into the body of a wolf or a kite. Only the souls of philosophers go and live with the gods. That is why philosophy abstains from bodily pleasures.

'Trial and Death of Socrates'—P. LxxxLL

sary that one should not be a slave of evil desires and that he should find his satisfaction in few objects. The central truth is that pure and controlled life causes uplift and progress of the soul, but one who is a slave of passions and worldly objects ultimately experiences severe pains and is reborn as a low being without any hope of spiritual advancement. The highly cultured saints are not elated if they are reborn as a celestial beings or placed in adverse circumstances for they have understood the fact that all *karmas*, be they auspicious or otherwise, are foreign to the conscious Self. The remarks of Panchadhyayi are noteworthy.—“No operation of *Karma* is beneficial to the Self, because all forms of *Karmas* are contrary to the nature of the soul... It is therefore the duty of the seeker after Nirvana to follow the path shown by Lord Jinendra and save himself from the clutches of these *Karmas*.

- (6) The ‘*Nama Karma*’ provides the mundane Soul with variegated bodies and limbs. It predetermines the constitution of physical frame which is to be occupied by the Soul after death. When a person dies he leaves here his gross body, but his subtle bodies named *Taijas* and *Karman* follow the *Jiva* till liberation is attained. The infinite varieties of living beings and their diversification of forms are due to this *Nama Karma*. As a painter with the aid of his brush and colour paints lovely or ugly designs, similarly the *Jiva* accumulates this *Karma* by his dispositions which are in the future responsible for the multiplicity of physical forms put on by the *Jiva*. Ordinarily people hold God responsible for this variegated world, but Jain philosophers aver that in fact this *Nama Karma* is instrumental in bringing out these manifold forms and physical changes.

If a person indulges in crooked, cunning, dishonest, deceptive, deceitful and unfair practices he puts on a distorted frame in consonance with his crooked dispositions. A person with ugly thoughts gets a deformed body. But the life of charity, piety, sincerity, simplicity, serenity, sobriety, satisfaction, sense-control, caution, compassion, candour, and other virtues helps the Soul in acquiring robust, beautiful and healthy body like that of The World Teacher Jain Tirthankar. In common parlance we say, "Handsome is that handsome does" This is no idle prattle, since it is pregnant with meaning. A man whose thoughts are noble is destined to be a healthy and handsome fellow because everything almost depends upon our psychic conditions. Barrister C R Jain's remarks are valuable—"It is worth while to note that the Nama Karma is chiefly concerned with the formation of limbs and the physical bodies, which is organised by the Soul with its own inherent energy. At the end of each form of life a mechanical readjusting of the 'liquid' compound consisting of the Jiva and the matter of its two inner bodies, the Karman and the Tajas, takes place altering its constitution and the type of its rhythm in obedience to the influence of the forces stored up in the mass. The resulting form is a seed of next life, the rhythm of which represents the sum total of the forces which are to come into play in the body to be organised in the new surrounding to which it is immediately mechanically drawn. The number of these types of rhythms—Plato would have called them 'Ideas'—is 84,00,000, as given in the scripture" *

- (7) The Gotra Karma determines the environments of the Soul in its life. The respectable status

* C R Jain—Practical Path P 66-67

in society depends upon this Karma. As the potter by means of his wheel shapes the piece of earth into small or big earthen-wares, in the like manner a Jiva is placed in a high or low status according to this Karma. It determines the future status of the Soul. A person engaged in the foul habit of speaking ill of others and flattering himself, little looking to his blemishes and drawbacks is reborn in a low and down-trodden family. Thus it acts as unsurpassable hurdle in the way of high type of spiritual advancement. A villain sullied with the stupid habit of slinging mud upon the noble and pious Souls gets himself surrounded with unhealthy circumstances which hinder his spiritual strength and progress on the path of divinity. On the otherhand if a soul becomes meek, gentle, humble and holds his tongue in speaking ill of others—specially the sacred personalities and vigilantly looks into his deficiencies and drawbacks with all sincerity this type of conduct and mental equipment will place the soul in high status and brilliant surroundings which are favourable for supreme spiritual advancement. The arrogant and proud persons have a fall in their lives, on the otherhand the meek and the humble rise to the summit of progress. They ascend to the highest pinnacle of glory and are adored even by the celestials. This idea of high or low status has no place in the liberated Siddhas for they have destroyed the evil and auspicious Gotra karma.

- 8) The last Karma is known as 'Antaraya' Karma. Its function is to mechanically place obstacles in the enjoyment of the fruits of various favourable karmas e.g. a man is patronised by the beldame fickle fortune and has all the treasures of the world, but he is not able to enjoy the sweet fruits of his agreeable surroundings because of this Antaraya karma. Due to a parti-

cular type of Antaraya called the 'Bhoga-Antaraya' he cannot enjoy the blessings of his fortune. He might get poor physique and may be debarred from enjoying the sweet delicacies in view of his stomach troubles. If the Virya Antaraya karma operates the person cannot enjoy best health. He will always be a victim of some malady or the other. The 'Labha-Antaraya' karma comes in the way of the attainments of one's desired objects. The 'Dana-Antaraya' puts obstacles in the way of giving charities. Bhoga and Upa-Bhoga-Antaraya karma act as impediment in one's enjoyments of all sorts of objects. Its causes have been enumerated as follows.—

Butchery of animals, maliciously injuring or hurting others, putting impediments in the path of sacred observances and pious practices of the good and the noble souls, disturbing the propagation of sacred and noble principles of piety and equanimity; such foul practices retard the future progress of the soul and it is placed in such surroundings where poverty and calamity abound. The central point is that if you place in others path a snare you will be entangled in it and in the end suffer the consequence of your misdeeds. This is in consonance with the principle of cause and effect and the theory of 'as you sow so you reap.'

Bondage by many souls simultaneously .

At times it so happens that a group of persons jointly acts in such a way that similar type of karmas are accumulated due to the similar type of mental disposition, e g a person is hanged in a public highway. Thousands of people witness the spectacle and have similar type of psychic changes. This will lead to the accumulation of similar type

of Karma and when this shows its effect, we witness similarity in the effects.* This gives us some idea of such common freaks of fate, which amaze all of us e. g. earthquake shocks, death of multitude in some epidemic, or pestilence or incendiarism and the like, which effect the lives of the group of persons or other creatures. The wise therefore always take care of their mental purity under even strained circumstances so that they may not be the victim of common calamity.

Why the good suffer and wicked enjoy ? :

Some argue that this Karma philosophy is based on shaky foundation because we come across such instances wherein the principle of the cause and effect does not fully work unmistakably. A pious saintly, sober and noble scholar is witnessed in penury and untold misfortunes but a villain and a debauch enjoy the best comforts of life. Those persons who build their palace of happiness on the corpse of divine mother mercy and live upon such occupations as are associated with destruction of life and other cruel acts are seen as the favourite of fortune and are placed in enviable position. Does

* These words of poet Tennyson point out how six hundred Soldiers were victims of death simultaneously in the valley of Death :—

Cannon to right of them
Cannon to left of them,
Cannon in front of them
Volleyed and thundered :
Stormed at with shot and shell.

Boldly they rode and well
Into the Jaws of Death
Into the mouth of Hell
Rode the six hundred

—*The Charge of the Light Brigade*

not your much valued Karma Philosophy become lifeless and without meaning in view of such strange instances ?

The objection appears sound to us when we forget the fact that our soul has been transmigrating in the world putting on manifold forms in past lives. It is a blunder to think that our soul is only born with our present body and it vanishes after death. Poet Wordsworth says in his 'Ode on Intimations of Immortality' :—

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star
Hath had elsewhere its setting,
And cometh from afar

When the soul is immortal and when it was also existing in the previous incarnations it is but natural and logical that it will bring its past karmas and impressions imbibed and accumulated in its previous life. Sometimes we see strange changes in the lives of persons. The great author of Ramayana was transformed from a savage into a sage and the world knows him as the great poet Valmiki. We also see that sages sometimes act as savages and villains. Now the point is that as long as the Soul was leading the life of purity the Karmas accumulated during that period must have been auspicious and when in course of time such Karmas operate the Soul will be blessed with best surroundings and he will look like a favourite of beldame fortune. This state of affairs is based upon solid logic and flawless reasoning. This is to be noted that the person reaping the rich harvest of happiness in the present life due to the pious practices and austerities performed in previous life will in the future be equally the victim of evil and inauspicious Karmas that are being acquired, in the present by his vicious, detestable, selfish and corrupt life of moral depravity. The persons placed in happy and agreeable environments are enjoying the sweet fruits of

their past noble actions and since the new seeds of corruption and immorality are being sown in the present life the forthcoming tree of trouble will provide them with poisonous fruits and then they will see that their misdeeds have been equally punished with full justice.

The great Jain poet Jmasen in his Mahapuran speaks of the misfortune of a prosperous and powerful monarch Danda, who had imbibed serpentine mental disposition and so after death he was reborn as a huge boaconstrictor in the royal treasury. This huge serpent allowed no body to enter into the treasury except the successor king—his beloved son of previous incarnation. A Jain saint equipped with clairvoyance told the king about the fate of his father and as advised by the Jain Guru he addressed the animal in touching terms which deeply moved it. It remembered its past glory and splendour. Its mental outlook was immediately changed. It fasted, left its serpentine coil and was reborn as a celestial being. This is sufficient to show the unerring verdict of the Karmic doctrine without fear or favour. Even the Gods suffer for their good or evil Karmas without any hinderance. Therefore we should remember the ennobling and enlightening observations of Saint Amingati:—"Oh Soul, bear this fact attentively in your mind that no outward object causes you pleasure or pain except your previously acquired Karmas, therefore remove the mistaken idea that others cause you happiness or grief". Poet Somadeva remarks:—

"With thy heart contaminated by passion, thou dost acquire karma, the cause of bondage owing to thy assiduity in evil activities, just as an elephant for getting himself in company of his mate earns for himself the ropes that bind him. Renounce therefore, Oh Sentient being, all thy misdeeds".*

* Yashastilaka & Indian Culture 2 — 131.

The sacred literature on Karma philosophy deals with ten conditions of karmas. They have been thus enumerated.—Bandha (Bondage) Satta (existence), Udaya (mature appearance or operation), Udirna (premature operation), Utkarshana (prolongation), Apakarshan (diminution or retardation), Samkramana (transformation), Upashama (subsidence), Nidhatti and Nishkanchita (forms of existence) *

Rational view-points :

The relation of the Soul with the Karmas is visualised from different view-points. From the Practical or 'Vyavahara' point of view the Soul is made captive by the Karmic forces till final liberation is attained. From Nishchaya or Realistic point of view the Soul is always pure and free from Karmic contamination. Realistic stand point deals with the intrinsic nature of the object, totally neglecting its present modification. Truth constitutes both the view points. The aspirant should ascertain the point that his Soul is in no way inferior to the Soul of Parmatman but he ought to bear in mind his present condition of Karmic contamination. One who forgets this practical aspect of reality, and erroneously begins to think himself free and liberated meets the tragic fate of a sick

* This subject was dealt at length in Jain canonical Literature called Karma Pravada, compiled by the disciple of Lord Mahavira known as Gautam Gandhara. This ocean of literature is extinct. Now we have Shatakhandagama Sutra, with Dhavala commentary comprising of 70,000 slokas, Mahabandha consisting of 40,000 slokas and Kashyapahuda with Jayadhavala commentary having 60,000 slokas. Gommatasara is a valuable contribution in this respect. Its English translation by late Justice J. L. Jain is very useful and informative to moderners.

person who gives up taking medicine mistaking himself hale and hearty.

As long as this soul remains entangled in the worldly objects its transmigration does not stop, because the sine-qua-non of Karmic bondage is not destroyed. With a view to conquer death and attain immortality, it is essential that the mundane Soul should control his life and mental attitude in such a way that on the eve of the inevitable death his mental equilibrium may not be disturbed by the turbulent winds of attachment or aversion. One should make himself ready for 'Ideal Death'—Samadhi Maran—the gate way of immortality and ever lasting bliss. All people attach importance to prolong their thread of life by pious or foul means but the wise attach special importance to the hour when the Soul will be leaving this mortal coil on his way to other more cultured and sublime life. It is a pity that the modern materialist pays no attention to this necessary thing. This is at the root of present day confounding calamities.

While explaining the nature of Karmas, the Jain saints have cited the instance of food, transforming into blood, flesh, bone, muscle, marrow, etc in accordance with the digestive power; similarly the karmas assume innumerable forms in conformity with the psychic experiences of the Jiva. These Karmic molecules are superfine. They are not visible even with the aid of physical instruments. Even after the destruction of this physical gross body the Karmas are not destroyed. The karmic body and the electric body (Taijas Sharira, always control and regulate the activities of the Jiva. Had they left the Jiva free for a moment no power in the world could have recaptured the soul in the clutches of Karmas and debarred the Divine Being from enjoying transcendental bliss of liberation.

These observations are remarkable—"The idea of such a perfect Being descending to inhabit

a body of flesh and thereby crippling its natural unlimited perfection in a number of ways is too absurd to be entertained for a moment. It follows from this that the Soul did not exist in a condition of perfection prior to its present incarnation and the existence of some force capable of dragging Jivas into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter ? It is therefore clear that the Soul must have been in union with some kind of matter prior to its birth in any given incarnation".*

Spiritual approach

Modern science, which is devoted to the adoration of the monster of materialism, if changes its outlook and tries to peep into the pristine glory of the pure and perfect soul, it will come in contact with the ocean of infinite peace and matchless power. It is therefore imperative that the materialistic view-point should be substituted by genuine spiritual approach; in that case the entire nature will be at the beck and call of the individual to unfold its myraid mysteries

Nietzsche in his sermon on the utility of warfare encourages to resort to bellicose tendency to ward off weakness and infirmity; but war against whom ? That is the point for sober thinking. The Jain master minds have explained that real war should be waged not against other persons but against the forces of infatuation, avarice, etc which are responsible for the downfall of the mundane soul.

* 'Practical Path'—C. R. Jain. P. 21

the secrets working of the Karmic molecules, whereby such secrets of nature will be revealed as will heal all the wounds of distressed and troubled humanity. It is high time for our eminent scientists to divert their attention from the dark chamber of dead matter and concentrate their researches in the domain of karmic energy and its effect upon the Jiva, for which purpose thorough study of advanced Jain literature is an essential pre-requisite.

One who aspires to attain the glory of Godhood should seriously concentrate his attention upon the following solution given by Saint Kundikunda regarding immortality and perpetual joy:—"The Jiva with attachment gets bound by Karmas but the one with detachment remains free from karmas. So has the Jina declared. Therefore do not evince attraction towards Karmas".*

Every Soul should aim at getting rid of Karmic shackles and attain our goal of liberation.

* Samayasara—by Kundkunda

‘Samadhi-Maran’—The Ideal Death

Every individual in this world is acquainted with the ferocious and awe-inspiring death. When the Great Buddha, in dream observed a man in the clutches of death, his heart became disgusted with temporary pleasures of the world and he renounced royal splendour to embrace the life of a recluse. Not only human or subhuman beings are victims of death, but the gods and goddesses are not exception to this universal law. The Buddhist philosophers point out that all substances are momentary therefore they die the next moment. All objects are in the jaws of death. Shelley’s remarks are note-worthy —

“Death is here and death is there,
Death is busy everywhere
All around within beneath,
Above is death—and we are death ”

The epicurion suggests us to forget all about death and devote ourselves licentiously to the luxuries of the universe. He admonishes us against the hardships of penance as futile and encourages us to eat, drink and be merry. The philosophy of the materialist has been succinctly expressed by the poet thus —

“While life is yours, live joyously,
None can escape Death’s searching eye,
When once this frame of ours they burn,
How shall it e er again return ?”

Frankly speaking almost all people are obsessed with the above ideal of the materialist and so they are addicted to sensual gratifications.

The spiritualists have stronger and more convincing grounds to hold that the living substance is in fact immortal and it goes on its unending journey from one body to another from infinity. The soul has to reap the harvest of its noble or evil deeds and in consequence thereof, it becomes happy or distressed. As the soiled, rugged and rotten clothing is discarded and is replaced by a better and more decent dress without effecting the identity of the person, similarly the soul sheds away his worn-out frail and emaciated mortal coil and puts on a fresh body in accordance with his past activities and mental dispositions. In common parlance this abandonment of the body is deemed as death, which is wrongly interpreted by the ignorant as the destruction of the Self. The wise comprehend that the soul's existence and immortality remain intact and they are unperturbed by the decay and destruction of the physical frame. The general rule applies to all living substances that what is existent cannot be non-existent. Naturally therefore the decay or death of the body does not effect the inherent nature of soul. The immortality of soul has been thus chanted by Wordsworth :—

“Our birth is but a sleep and forgetting,
 The soul that rises with us, our life's star
 Hath had elsewhere its setting,
 And cometh from afar.....”

This great grand truth that the soul is in-fact immortal, and lifeless matter cannot shower any blessing upon the soul, nor can it cause any disaster or calamity, is not kept in sight by the worldly-wise man. Therefore he wastes all time and energy in terrestrial and evanescent materials to placate the body and provide it with all possible luxury and comforts. The hedonists make all endeavours for pleasures of the body and they even put to shame the brutes in their vile and vicious efforts. To achieve their sense-gratification they feel no com-

in killing innumerable fellow beings. In their vain and futile endeavours to postpone death, the fleeting soul in this mortal coil, they undergo tortures and indescribable pangs vainly hoping that ultimately their desire will be fulfilled, but disappointment comes to their lot.

The wise do not live in fool's paradise, since they from the very beginning understand that our chase after material comforts and luxurious living is in fact similar to the mad race of a thirsty deer for water in the mirage of a sandy desert. The person equipped with right and scientific vision of the affairs of the world treats the soul's stay in the body as a show of some drama, therefore he develops the attitude of thorough detachment from mundane matters and sincerely exerts to acquire his divinity, immortality and omniscience accompanied by everlasting bliss of Nirvana. As long as the soul is immersed in the mire of attachment, anger, aversion, infatuation, greed, vanity and similar other evil inclinations and does not discriminate between his body and soul, there is no hope of any progress on the path of spiritual evolution and unfolding of divine treasury of godhood and beatitude. He should not be a slave of senses, and animal appetites, but he is required to curb his passions and have complete control over mind and senses.

His outlook undergoes wonderful change in all walks of life. He aspires for liberation from material possessions and passions, which perpetuate Karmic thralldom and bring about his transmigration in this world. He gives up all fear of death. He has learnt a new lesson from Lord Jinendra that Samadhimaran—death with mental peace and equanimity should be aspired for, since it ultimately leads to immortality and bliss. To achieve this objective he has to keep his whole life regulated, disciplined and fully controlled. He begins to love

death and treats its arrival as the greatest and sublimest festivity of life, whereby he can carve out most glorious future marked with unprecedented development and undreamt of blessings, but he is not entangled in these lovely bounties which are created by auspicious karmas. He acquires that balanced and scientific vision whereby he is not elated by prosperity or dejected by penury or privations in life. His mental equilibrium remains unperturbed against all odds.

He takes necessary care of his body, nourishes it properly when it is in order, but when it is indisposed he provides it with necessary treatment to acquire its vitality and vigour. When in spite of all care, precaution and fondling, the frame goes on taking undesirable turn and rapidly decays giving a definite assurance and intimation that it won't survive any more under all circumstances, the wise is admonished not to waste his moment and energy in his hapless and futile efforts to fulfil the freaks of his frantic frame and its comforts but to vigilantly utilize every precious moment to uplift the soul and guard it against the onslaughts of vicious thoughts and debasing tendencies.

The thoughtless ignorant soul remains engulfed in stygian chaotic darkness, for it foolishly shudders with fear to have a peep into the intrinsic attributes of the pure and perfect soul. If he happens to grasp the basic truth that this material world is not related to the conscious self, in any way, all joys and sorrows due to success and failures, victory or defeat, prosperity or adversity vanish in no time. He will be soon released from the agonies of the successive births and deaths and enjoy the ambrosia of perpetual bliss and everlasting life of perfection and purity. He should come out of the dark den of attachment for non-soul, and realise the fact that the matter is neither the kith nor the kin of the soul. He should muster all courage and

take inspiration from the soul which is imbedded with infinite power concentrate upon his divinity, which has been lost sight of due to his absorption in dead and deceiving material cosmic panorama. When he observes that his body is decaying, the senses are not functioning properly, the sharp intelligence is becoming dull and the mind is shrouded with infatuation and delusion, he vigilantly sees that his soul is not robbed of its sublime virtues by the domination of animal passions.

The great Jain Yogin Acharya Kuncaknada reminds us of the divine sermon that every soul is blessed with infinite knowledge, bliss, conation and power and not even a particle of matter is related to it. Divinity is the birth-right of every living being. When the aspirant valiantly wages war against ignoble mental dispositions and spiritual hindrances of ignorance, delusion and passions, the terrifying and awe inspiring demon of death disappears. His conviction upon soul's invincibility is not disturbed by Himalayan hardships. The scriptures point out that a person equipped with right faith and scientific attitude of life attains liberation in seven or eight incarnations in this woeful world if he is blessed with Samadhimaran-death with equanimity. This unique type of death ultimately leading to immortality blesses very few fortunate beings—hardly one out of millions. History relates that the great Mourya Emperor Chandragupta, grandfather of Priyadarshi Ashoka had relinquished royal pleasures and embraced the life of a nude Jain anchorite and had the good luck to leave his mortal coil by pious death known as Sallekhana. This fact has been recorded on the Chandragiri hill in the renowned Jain cultural seat of Sravanbelgola (Mysore State). The inscriptions of the said sacred hill also relate that several saintly figures had died with peace and serenity from there.

In the Jain sacred literature of remote past we have reference of saints and noble laity, whose

progressive and prosperous lives were adorned with this ideal death. Poet Jinasen points out in his great Sanskrit work Mahapurana that Lord Rishabha Dev the first Jain Tirthankara in his previous incarnation was known as king Mahabala, who attained heaven after his fast unto death for twenty-two days with remarkable peace of mind and serenity.

In our present world the monster of materialism has caught hold of all nations in the form of mars and mammon that people think themselves more to be machines than souls blessed with divine attributes. It is surprising to learn that even in this age we had in our midst the great saint, His Holiness Charitra Chakravarty Acharya Shantisagar Maharaj, who had taken the great vow of Sallekhana penance at the age of 84, when his body became a hindrance in his ideal observance of the highest type of non-violence, since his sight had become much dimmer. His mighty soul left the mortal coil after 35 days' fast. The saint had given up all food and during the last period of fortnight he had abandoned even water. When I approached the saint and prayed for giving some information about himself of that period of unique penance His Holiness had said, "I do not feel any pang of hunger or thirst nor do I experience any trouble or inconvenience. I feel as if I am sitting in my own castle undisturbed because I am constantly devoted to self-absorption and meditation." I had spent 26 days at the feet of the great sage and I am reminded of John Donne's verse, which appears to give expression to the mental picture of such noble minds, who fearlessly face death. The poet sings —

Death be not proud, though some have called thee
Mighty and dreadful for thou art not so,
For those, whom thou think'st thou dost over-throw;
Die not, poor death, nor yet canst thou kill me...
...Death, thou shalt die.

Westerners like Rice, Stevenson and many a Indian under western sway, unable to fathom the real significance of this pious death find fault with it and dub the same as suicide pure and simple.

This charge is baseless and erroneous and is the outcome of ignorance of the real state of affairs. The aspirant resorts to fast unto death, when he is sure of the fact that his end is drawing near and that his unavoidable circumstances are such that he cannot faithfully and sincerely fulfil his sacred vow of non-violence-Ahimsa towards all creatures great or small, he as an honest and honourable person has no other alternative but to rejoicingly invite death, rather than pass his time as a miserable, down-hearted coward and lead the life of disgrace calumny and sin. Poor and weak souls are unable to understand his commendable stand and invincible courage against the horrors of dreadful death, therefore they cast aspersions against those, whose, feet should have been venerated and adored by them with due devotion. In suicide one aims at finishing his life immediately being moved by low passions and evil inclination, but in the case of Sallekhana or Samadhi-Maran the aspirant has not the least desire to bring his end immediately. His aim is to take care of his sacred vows and moral obligations. As he gives topmost priority to that activity which elevates the soul, he has no time or energy at his disposal to lavishly spend it for foul and filthy frame. In pious death the saint is inspired by lofty and sublime ideals of purity, peace, compassion, self-control and the like. The sinner condemned by suicide is the victim of evil propensities like anger, lust, greed, pride, disgust, disgrace, infatuation etc. Due to his low morals and mental weakness he is unable to see the world in the face and feels that by entrance into the den of death, he will improve his lot, therefore he cuts the cord of life by hook or crook without minding the evil consequences in the life hereafter.

The view of the sage on the proximity of death is that of a hero, when he is assailed by hordes of robbers. This spiritual hero crushes evil inclinations and acquires sober and serene attitude. He rivets his attention upon soul. He neither longs for death nor does he desire to prolong his life. Being motivated by noble and sublime ideals he shuns all attachment for friends and relations. He believes that the soul has been all alone wandering in this world. The associations of friends is similar to the assembling of birds upon a tree in the evening, which fly away in different directions on the arrival of dawn. He gives up all desires for deceptive pleasures of the senses. He detests even the pleasures of the Lord of celestials. He aspires the bliss of beatitude and immortal life. Like a wise merchant, this pilgrim on the path of liberation, when his ship of body dashes against destructive rocks, shrewdly leaves the ship and cautiously moves to the shore with his valuable treasures. Therefore when the non-violent sage sees that his body is not helping the soul for achieving its inborn and natural attributes, on the otherhand it is acting as an impediment for spiritual progress, he pays no heed to the needs of the body, which was rightly called by St Francis "brother ass". In this respect the remarks of Rai Bahadur Justice J. L. Jainai are worthy of attention — "An incurable Jain Saint gives up food because it cannot be got without breach of his vows. He cannot be false to his vows, Even to save his life he does not want to kill himself. That will be sinful suicide. But he has no attachment for the body and does not want to waste his time in irreligious efforts to prolong it. He gives himself upto the calm of renunciation and thus he meets his end like a self-controlled joyous hero"

This Samadhi-maran is like a charming innocent swan moving in a pure and calm pond, whereas suicide is akin to a heron, which has the

beauty of the swan but whose cruel character is soiled with the blood of innumerable small aquatic creatures. The rules framed by our legislators forbidding suicide cannot come in the way of the sage who takes recourse to the greatest penance for spiritual purity and safety against the forces of evil and violence. The self-controlled and highly cultured lives of these monks illumine all humanity like a light-house in the sea. The mental attitude of these heroes has been depicted thus by Poet Dryden —

“Death has no power the immortal soul to slay
That when its present body turns to clay,
Seeks a fresh home and with unlesened might,
Inspires another frame with life and light”

The person with firm faith in soul's immortality on the eve of death bids farewell to all world with its blessings, beauties and bounties and gives up all desires. The great Jain Saint Shanti Sagar Maharaj in the course of his Sallekhana penance had told me that he had no desire for even his Nirvana-Liberation, since desire is the ultimate cause of soul's wanderings in this woeful and miserable world.

The sage treats death as the best friend because it is through death only that the soul enjoys the fruits of his noble actions and penances. In this connection Gandhiji's words are very pertinent and enlightening — “Life becomes livable only to the extent that death is treated as a friend, never as an enemy. To conquer life's temptations summon death to your aid. In order to postpone death a coward surrenders his honour, his wife, his daughter and all. A courageous man prefers death to the surrender of self-respect” *

* Tendulkar-The Mahatma, Vol VIII P 249

The following observations of the great Jam scholar and philosopher professor A Chakravarty clarify all doubts in this regard, "This Sallekhana Vrata is taken by persons who are in the Jaws of death, and who find no escape therefrom. When they realise that they have only a short span of life in this world after realising that they are not going to be saved from the Jaws of death, they take a vow that they will not take any more care about their wordly possessions including their own body in order to spend the remaining valuable short span of life in devotion and worship and purifying of heart and not to be worried by anything else. This Sallekhana is very often misinterpreted as meaningless starvation to death or as killing oneself—a conduct which is quite inconsistent with the principles of Ahimsa. While preaching mercy and love to all living creatures, inflicting pain or himsa on oneself will certainly be an inconsistent course of conduct. But Sallekhana is not such a voluntary pain on oneself as an end in itself. On the otherhand, it is just an attempt to better one's own spiritual condition, when the end is realised as inevitable *

In this connection it is to be noted that ordinarily a monk takes every care for the preservation of the body because it is of primary use in his penances and supreme type of meditation. This human form is deemed superior to the bodies of celestials because man's body is such whereby all sort of penances can be practised and the huge forest of karmas can be burnt in the conflagration of concentration. Therefore if the body prolongs it will help the saint in his mission of self-purification and shedding away of karmic shackles, which hinder soul's progress towards attainment of Divinity. But when the saint sees that now his body is becoming inimical against soul's progress and it is going to destroy all his treasures acquired by penances and

* Neelkesi—Tamil work's introduction pp. 160-161.

pious practices, he bids adieu to the body and devotes his full attention to the Self. This wise and commendable step of the saint is known as Sallekhana, when the passions weaken like the body which becomes emaciated and weaker every moment for want of nourishment, but the soul power is increasing wonderfully and the host of karmas acquired in several past incarnations is rapidly destroyed. This state of affairs promises most brilliant career of the soul from every standpoint. Marvellous are the results of this Sallekhana, therefore every aspirant prays for Shamadhi-maran—the ideal death.



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